

SOLOMONS
SONG OF SONGS.

In English Metre:
WITH ANNOTATIONS AND
References to other Scriptures, for the
easier understanding of it.

D^x-11-49

By HENRY AINSWORTH.

PSALM. 45. 11. 12.

- 11 *Hearre & daughter and see, and bend thine care: and forget thy father's house.*
12 *And the King will covet thy beauty: for he is thy Lord, and thou shalt bow down thy selfe to him.*

EPHES. 5. 32. 23. 25. 26. 27

- 23 *This is a great mystery: but I speak concerning Christ and concerning the Church.*
23 *Christ is the head of the Church: and he is the Saviour of the body.*
25 *Christ also loved the Church, and gave himselfe for it:*
26 *That he might sanctifie and cleanse it with the washing of water by the word:*
27 *That he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.*



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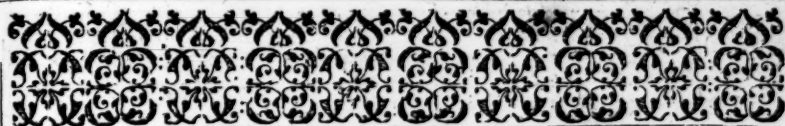


TO THE READER.



Christian Reader be pleased to take notice that the Lord, in whose hand our life is, tooke to himselfe this reverend and iudicious man Mr. Henry Ainsworth, before he had perfected this his last Labour as his desire was; for he had writ a title for the Argument, but we finde it not. Besides, his purpose was to revise the worke before it should be made publicke, had the Lord restored his health and enlarged his daies; but so, as the Lord tooke his life from the earth, he willed and consented to have it printed, as his last farewell to his friends, and as a pledge of his love, requesting thine acceptance in the same duty, as it is tendered for thy welfare. For the worke, I forbear to commend it, hoping the work it selfe will draw affection, by the worth that the godly iudicious will finde in it. Of this kind he hath writ divers, upon the bookes of Moses and the Psalmes, but (in my shallow understanding) he hath (like the Swan, as some report at his death) sung sweetliest in this. Workes of other subiects he hath writ divers, all usefull and profitable, for the people and Churches of Christ: For which as the Lord is to have the glory, so in equity he may not be denied his due commendations: But that is not to be expected of me, whose meannesse is too too farre short to value the excellencies that were in him, ne sutor ultra crepidam. Besides I being one of his Charge, if I commend him it may happily be applyed to me, as one that openeth his mouth wide to praise his neighbour in the gate. Yet to stop the mouth of opened envy, and to performe in reverence and thankfulness some duty in this bealfe, and that others may labour to be imitators of those good things they heare, and I knew to be in him, which I doubt not but all that knew him will testifie with mee. Hee was of nature kinde, courteous and affable; of disposition humble, meeke, loving and peaceable. In indgement sound, modest and iudicious; in knowledge excelling most, as an able Minister of the new Testament continuing a lightsome starre in Gods right band, where the Lord placed him; in speech profitable, and familiar. Patient in bearing iniuries, not

opening his mouth to disgrace in the least, even him that notoriously and untrue'y slandered him; but clearing himselfe, commended his case to him that iudgeth iustly. Briefly, for personall qualification hee was a man of a thousand; yea worthy the ranke of them that are to be preferred before ten thousand. In his ministry painfull & faithfull, as a workman that needeth not to bee ashamed. Full of faith and good works, fruitfull in his life, comfortable in his death to all the beholders, of which there were many, my selfe being one amongst the rest. But I must forbear to enlarge further in that the more I consider of those excellencies that were in him, and the sweet society and profitable converse wee enjoyed in him, the more doth it pierce my heart with griefe, when I doe consider the losse, not onely I, but the whole Church of God that depended upon him hath in speciall; besides the generall want amongst others, by such profitable labours for generall good, had the Lord been pleased to giue life and health to him. But since now the Lord in his providence hath so disposed, as to take his life from the earth for his gain, being now freed from the evils to come, he now enjoying eternall happinesse (as our hope is) with Saints and Angels. Yet to us in expectation is likelihood of misery if the Lord prevent not, we being left as sheepe without Shepheard, being in danger either of scattering, or turning out of the straight wayes of the Lord, as might appeare by sundry instances of Scripture, if need were. Yet to giue an instance or two; fearfull was the fall of King Ioash when Iehoiada was gone; when Moses was absent even but a little season, how soon did the people fall to idolatry: and these being the last daies wherein Satan seemes to be let loose to corrupt the sonnes of men that dwell upon the face of the earth; (and who sees not his prevailing upon all estates?) How can we looke for exemption? Now therefore for our selues my request is to them that feare the Lord, in the bowels of compassion to pittie us, and to pray for us, that our sinnes may be removed, that both haue stripped us of good, and also keep good from us, that we may haue occasion, if the Lord be pleased to renew his loue, to giue thanks unto him, as wee haue for the present iust cause to be humbled before him. Now unto him that is able to keep us that wee fall not, be praise continually, Amen.



THE SONG OF SONGS.

CHAPTER I.

1 The Song of Songs; which is Solomons.



2 **L**ET him kisse mee,
3 with the kisses of his
4 mouth, for thy loues
are better, then wine.
5 For the savour, of
6 thy good ointments,
thy name, is an ointment
powred-forth: therefore, the
7 Virgins loue thee. Draw me, we will
run after thee: the King hath brought
me into his chambers; we wilbe glad,
and rejoyce in thee, we will remember
thy loues, *more* then wine; the upright,
loue thee.

I *am* black, and comely; *o* ye daughters
of Ierusalem: as the tents of Kedar;
as the curtaines of Salomon.
Look not upo me, because I *am* blackish,
because the Sun hath looked down
upon me: the sonnes of my mother
haue been angry with me; they made
me the keeper of the Vineyards, my
vineyard which is mine, I haue not kept.

Tell me, *o* thou, whom my soule
lovet, where thou feedest, where thou
makest to rest at noon: for why should

CHAPTER I.

This may be sung as the 55 or
86 Psalm.

WITH kisses of his mouth,
let him kisse me;
Because thy loues, then
wine much-better be.
For thy good ointments odoriferous-scent;
Thy name, it is a powred-forth ointment:
Therefore, the Virgins they haue loved thee.
Doe thou me draw, run after thee will we:
Into his chambers brought me hath the King;
We wilbe glad in thee, and joyfull-sing:
We will record thy loues, the wine above.
They that are upright, doe thee dearly-loue.
O daughters of Ierusalem, I am
Black, but am pleasing-comly with the sam:
Like to the tabernacles of Kedar,
Like to the curtaines Solomons which are.
Look not on me because that I am brown;
Because the Sun hath on me looked-down:
The children of my mother they haue been
Incensed against me with angry-teens;
To keep the Vineyards they did me assigne,
I haue not kept my Vineyard which is mine.
O my soules loue, tel me where thou feedest,
Where thou dost make (thy flock) at noon
to rest.
For why should I be like to one that goes-

I be, as *one* that turneth aside, unto the flocks of thy companions.

If thou know not, *o* thou sayrest among women: goe thy way forth, by the footsteps of the flock, and feed thy kidds, besides thy shepheards tents.

I haue compared thee, *o* my loue, to the company-of-horses in the charrets of Pharaoh. Thy cheekes are comely with rowes; thy neck wth chaines.

We will make for thee rowes of gold; with specks of silver.

While the King sitteth at his round-table, my spikenard, giveth forth the smell thereof. A bundle of myrrh, is my welbeloued unto me: he shall lye-all-night, betwixt my breasts. A cluster of Cypres is my welbeloued unto me; in the Vineyards of Engedi.

Behold thou art faire, my loue; behold thou art faire, thine eyes are as doves.

Behold thou art faire, my beloved, yea pleasant; also our bed is Greene. The beames of our houses, are Cedars; our galleries, of Brut n-trees.

Aside, unto the flocks of thy fellows?

If thou thy selfe know not, o fairest one Of women kind, till forth get thou thee gone, By footsteps of the flock, and thy yong-goats Feed thou, beside the shepheards dwelling-cotes.

I haue compared thee, my loue, unto The horses-troop in charrets of Pharaoh. Thy cheekes With rowes, thy neck With chaines are deckt.

We will make thee, gold rowes; with silver speckt.

At his round-table while the King doth sit;

My spikenard giveth-forth the smell of it. A bag of myrrh my Loved is to me.

Betwixt my breasts, lye-all-the-night shall he.

My Lou'd to me a cluster of Cypres; That in the vineyards of Engedi is.

Loe thou art faire, o thou my dearest loue; Loe thou art faire, thine eyes are as the dove.

Loe thou art faire, o thou my deare-loved, Yea pleasant art green also is our bed.

Beames of our houses, of the Cedars bee; Our galleries, are of the Brutin-tree.

Annotations.

The Song of Songs] Songs and Psalmes are for the most part arguments of joy and gladnesse in them that sing, and of their praises whom the songs concerne; Iam. 5. 13, Eph. 5. 19, Exod. 15, Iudg. 5, Esa. 26, 2 Sam. 22, Psal. 66. 3, 2, 3 &c. So this book treating of mans reconciliation unto God, and peace by Iesus Christ with joy in the Holy Ghost, is called a Song: which therefore, the faithfull should learne to sing with understanding, making melody in their hearts to the Lord, when they feelee themselves made partakers of his

joy. And it is intituled the Song of Songs, that is, the chiefeft and most excellent Song: as Chr. st. vvhom it concerneth, is called the King of Kings, and Lord of Lords, Rev. 19. 16, & 17. 14, that is the most high and mighty King, & supreme Lord of all. Solomon made a thousand Songs and fives, 1 King 4. 32, of all which this was most excellent; yea, and of all the Songs in the Scripture: for this celebrateth the mysteries of Christ and his Church, and the communion betweene them, more amply and excellently then any other.

Which is Solomon? It is better to heare the rebuke of the Wife, then for a man to heare the song of foolies; Eccl. 7.5, but Solomon who made this song in praise of Christ and of his Church, surpassed all the kings of the earth, in riches & wisdom, 2 Chro. 9. 22, he was wiser then all men; for God gave him wisdom and understanding exceeding much, and largenesse of heart, even as the sand that is on the sea shore; 1 King. 4. 31, 29, and all the earth sought the face of Solomon, to heare his wisdom, which God had put in his heart, 1 King. 10. 24. There was none like him before him; neither after him shall any arise like unto him, 1 King. 3. 12. It may also be interpreted, which belongeth to (or concerneth) Solomon; understanding hereby Christ himselfe whom Solomon prefigured in Kingdom, wisdom and glory. And Solomon (called in Hebrew *Selomob*, but after the Greek, *Solomon*, Mar. 1. 6) had his name of peace; because he was a man of rest, and God said of him, *Solomon shall be his name, and I will give (salom that is) peace and quietnesse unto Israel in his dayes*; 1 Chron. 22. 9, so hee had peace on all sides round about him; 1 King. 4. 24. Now Christ is our peace, Ephel. 2. 14, even the Prince of peace *Esi*. 9. 6, and he is called Solomon in this Song, Chap. 3. 11, and David prophesying of Christs Kingdom, intituled his Psalme, *For Solomon*, Psal. 72. Thus the penman of this booke, being the wisest of all the Prophets, and Christ whom it concerneth being the very wisdom of God, 1 Cor. 1. 24, and greater then Solomon, Mar. 12. 42; this Song is commended unto us by the Holy Ghost, in the highest degree of excellencie. The Chaldee paraphraseth on this title thus; *Songs and hymnes, which Solomon the Prophet, the King of Israel, uttered by the Spirit of prophecy, before the L O R D, the Lord of all the world.*

Ver. 2. *Let him kisse me*] As the Scripture mentioneth the Bride, the Bridegroom, and the friends of them both, the children of the bride chamber, Ioh. 3. 29, Mar. 9. 15,

so in this Song all these, (especially the two former) are brought in as speakers, every one of and unto other, so declaring their mutuall desires, loves and affections. The Bride is the Church espoused to Christ, and called the Wife of the Lamb, Reu. 21. 9, to whom she is to be presented a chaste virgine, 2 Cor. 11. 2, and this Church Christ loved, and gave himselfe for it, that he might sanctifie and cleanse it with the washing of water, by the Word; that he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish: Eph. 5. 25, 26, 27. Howbeit before Christ came in our humanity, the Church (according to the oeconomicall dispensation of God) was as a child in her non-age, under tutors and governours, untill the time appointed of the father, Gal. 4. 1, 2, kept under the Law, shut up unto the faith, which should afterwards be revealed; vvhich Law was a Schoolemaster unto Christ; Gal. 3. 23, 24. In this estate she continued till faith came, and then she being dead to the Law, by the body of Christ, was to be married unto another, even to him who is raised from the dead, that he might bring forth fruit unto God, Rom. 7. 1, 4. So though our godly forefathers in the daies of the Prophets, saw the promises a fure off, and were perswaded of them, and embraced them; and did all obtaine testimony (and were glorious) through faith; yet they received not the promise, God having provided some better thing for us, that they without us should not be perfected; Heb. 11. 13, 39, 40. Now in Solomons daies, the Church before Christs comming had greatest glory, having the Temple builded, living under that most wise, rich, and peaceable King; the Israelites being many, as the sand which is by the sea in multitude; eating and drinking, and making mery; and dwelling safely, every man under his vine, and under his fig-tree, 1 King. 4. 20, 25; notwithstanding Solomon being a Prophet, foresaw the ruine of his house and kingdom, and in his booke of Ecclesiastes proclaimed all

things under the Sun, to be vanity; and in this Song prophesieth of the Church and Kingdome of Christ. And as hee with many other Prophets, and Kings, and righteous men, desired to see Christ, and to heare his words, but did not, Luk. 10. 24, Mat. 23. 17, so here he manifesteth the desire of himselfe and of all the faithfull to enjoy the blessings and graces of Christ; saying, *Let him kisse me*. Whereby the Church desireth to haue Christ manifested in the flesh, and to haue the loving and comfortable doctrines of his Gospell, applied unto her conscience; that shee might not be alwayes under the Schoole-master of the Law (which *worketh wrath*, Rom. 4. 15,) but might be prevented with the grace of Christ, be reconciled unto God, united unto Christ, and haue the feeling of his loue towards her. For, *kissing* is a token of loue, 1 Pet. 5. 14, Luk. 7. 45, was used at the meeting and salutation of friends, Exod. 4. 27, & 18. 7, 1 Thess. 5. 26, and David *kissed Absalom*, in signe of fauour and reconciliation, 2 Sam. 14. 33. And as we are willed to *kisse the son*, Plal. 2. 12, that is, lovingly and gladly to submit unto and obey his commandements: so the Church heere prayeth first, that the Sonne would kisse her; that is, in loue and kindnesse teach, and apply unto her the grace of his Gospell. For, *herein is loue, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sinnes*, 1 Ioh. 4. 10. Afterward, *we loue him, because he first loved us*, 1 Ioh. 4. 19, & we *kisse him*, Song. 8. 1. The Hebrew expositors, as the Chaldee Paraphrast and others, doe for the most part, apply these things to the giuing of the Law by Moses: *For they being ignorant of the righteousness of God, haue gone about to establish their owne righteousness*, Rom. 10. 3. Howbeit, some of them in ancient time, saw better, as appeareth by their *Mittrah* (an Hebrew commentarie on this book) vvhich here saith, *Moses taught them the Law, and what-seuer they learned they forgate againe. Then*

they sayd unto Moses, that God would shew himselfe againe, and kisse us with the kisses of his mouth, that his doctrine might be fastened in our hearts. Moses sayd unto them. This cannot be done now, but it shall be in the daies of Christ; as it is said, I will put my Law in their inward parts, and write it in their hearts: Jer. 31. 33.

kisses of his mouth] his own louely and gracious doctrines. As in Prov. 27. 6, *the wounds of a friend, signifie sharp reproofs*, and are opposed to the deceitfull *kisser*, that is, the flattering speeches of an enemy: so here the *kisses* desired of this friend, are the comfortable words of the doctrine of saluation; opposed to the severe rebukes which the Law giue for our sins, condemning and cursing every one that continueth not in all things which are written in the book of the Law to doe them; Gal. 3. 10. But Christ (into whose lipps grace is poured, Plal. 45. 3.) openeth his mouth, and uttereth Blessings; Mat. 5. 2. 3, &c.

for thy loues] She turneth her speech unto Christ, and sheweth a reason of her former desire. By *loues*, are meant graces, and the fruits of them, here first from Christ to his Church; afterward, from her unto Christ: which he acknowledgeth, saying, *How much better are thy loues then mine!* Song. 4. 10. These she perceiveth from Christ, by the works of Adoption, Redemption, Iustification and Sanctification through Christ and his spirit; as in 1 Ioh. 3. 1. 16, & 4. 9. 10, Ioh. 15. 13, Rom. 5. 1. 5, Ephe. 5. 25. 26. 27. So on the contrary, Antichrists allurements to communion with his impiety, are with these vvords, *Come let us take our fill of floues untill the morning*, Prov. 7. 18, and Israels communion with Babels idolatry is thus shewed, *The sons of Babylon came to ber, into the bed of loues*; Ezek. 23. 17.

better then mine] or, *good more then mine*. The word *good*, is of large use, for profitable, pleasing, sweet, comfortable, joyfull &c: as is noted on Gen. 1. 4. *Wine* is one of the most comfortable creatures, rejoycing the heart of man, Plal. 104. 15,

and wine maketh the life (or living) joyfull, Eccle. 10. 19, it causeth to forget affliction, poverty, miserie, *Prov. 31. 6. 7.* It was also used in the legall sacrifices and service of God, Num. 15. 5, Hof. 9. 4. But the graces of Christ, and comforts of his Spirit (wherewith the Saints are to be filled, Eph. 5. 18.) doe farre excell all worldly pleasure, and doe cause such a drinke of them, to forget their bitternesse, povertie, sorrowes, vvhich by the terrours of the Law, and guilt of conscience for sin, did before afflict them; Rom. 7. 10. 15. 18. 24. 25, & 8. 2. And the service of God now in spirit and truth, 1oh. 4. 23. 24, and consolation which aboundeth by Christ, 2 Cor. 1. 5, is much more comfortable then were all the ordinances of diuine service in the worldly Sanctuarie, which could not make him that did the service perfect, as pertaining to the conscience: Heb. 9. 1--9, and 10. 1. 2. 3. 4.

Ver. 3. *For the saviour* [or, *For the odour (smell) of thy good ointments.* By *saviour* or *smell*, is meant knowledge, understanding, sense or feeling; as the Apostle expoundeth it the *saviour of his knowledge*, 2 Cor. 2. 14. So a tree is said to bud *through the smell* (or *scent*) of winter, Job. 14. 9, and tow is broken *when it smelleth the fire*, that is, feeleth it, Iudg. 16. 9. *Good ointments*, (or *good oiles*) are precious and sweet ointments, vvh-erewith special persons were anointed of old: as the holy anoynting oile made of principall spices, (Exod. 30. 23. 25,) is called *the good ointment*, Psal. 133. 2, and of the precious things vvhich King Hezekiah shewed to the Ambassadors of the King of Babylon, *the good ointment*, vvvas one, 2 King. 10. 13, and with such they were wont to be anointed at feasts, Amos 6. 6, Luk. 7. 36. 46, and it vvvas a signe of joy and cheerfulnessse, Eccle. 9. 7. 8, for sweet odours reuiue and comfort the spirits in man, when they are dulled with sorrow, or much meditation; vvh-erfore it is said, *Ointment and perfume reioyce the heart*, Prov. 27. 9. But in fasting, or mourning, they used not to

anoint themselves, Dan. 10. 3, 2 Sam. 14. 2. By this similitude the Church here commendeth the graces of Christ, which he had, being full of the Holy Ghost; for his God had annointed him *with the oile of gladnesse above his fellows*, Heb. 1. 9, and of him it is said, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospell &c.* Luke 4. 18, Esai. 61. 1. And the odour of these graces is smelt, vvh-when the Gospell preached, is by sense or judgement perceived, Phil. 1. 9, Luke 9. 45, Hebr. 5. 14.

thy name is an ointment powred forth [As *Messias* and *Christ*, is by interpretation *Anointed*; and he is called *the Oile* (or *Ointment*) in Esay 10. 27, so by his Name is meant his Law, the doctrine of grace, or Law of faith, Rom. 3. 27, as it is written, *The yles shall wait for his Law*, Esai. 42. 4, which is expounded, *The Gentiles shall trust in his Name*, Math. 12. 21, and the preaching of that grace, is called the bearing of Christs Name before the Gentiles, Act. 9. 15, and as a good Name is better then a good ointment, Eccle. 7. 1, so the name and doctrine of Christ, excelleth all other, that at the name of Iesus, every knee should bow; Phil. 2. 10. This Name is as a precious ointment powred forth by the preaching of the Gospell, and by the miracles confirming the same: accomplished not onely by Christ himselfe, (a man approved of God among the Israelites by miracles, wonders and signes, which God did by him, Act. 2. 22, so that there went out a fame of him through all the region round about, and he taught in their synagogues, being glorified of all, Luk. 4. 14. 15,) but also by his Apostles; who vvvere to preach on the house tops, that which they heard in the eare, Mat. 10. 27, which also they performed, Rom. 15. 19, and 16. 25. 26, and therein reioyced, and said, *Now thanks be unto God, which alwayes causeth us to triumph in Christ, and maketh manifest the favours of his knowledge by us, in every place.* For we are unto God, a sweet.

Sweet-savour in Christ, in them that are saved, and in them that perish: to the one, the savour of death unto death: and to the other, the savour of life, unto life; 2 Cor. 2. 2. 14. 15. 16. And as the box of ointment, when it was broken and powred forth on Christs head, the house was filled with the savour of it, Mar. 14. 3, Ioh. 12. 3, so when his Name & Gospell is preached abroad, it giveth the odour therof into all Christian hearts; so that by the preaching of faith, they also receiue the Spirit, Gal. 3. 2 5, and are anointed of God, 2 Cor. 1. 21 and *hane an Vnction from the Holy one, and know all things*, 1 Iohn 2. 20, that whereas before they mourned for their finnes and miseries, they now are comforted, and haue the *oile of ioy* given unto them, Esa. 61. 3.

the Virgins loue thee] These are the fellow friends of the Spouse, Plal. 45. 15, By *Virgins* are meant all such as are chosen and called of God, and faithfull (whether whole Churches, as 2 Cor. 11. 2, or particular persons, yvho with chaste and pure minds serue the Lord onely, and worship him in spirit and truth, and stand with Christ on the mount Sion, *hauing his Fathers Name written in their foreheads*; of vvhom it is said, *These are they which were not defiled with women, for they are virgins; these are they which follow the Lamb whither soever he goeth: these were bought from among men, being the first-fruits unto God and to the Lamb; and in their mouth was found no guile, for they are without fault before the throne of God; Rev. 14. 1, 4, 5.* And these loue the Lord, for the odour of his good ointments vvhich they perceiue by his vvord and Spirit, though they see him not, 1 Pet. 1. 8, they loue him, because he first loved them, 1 Ioh. 4. 19, and hath shed abroad his loue in their hearts, by the holy Ghost vvhich is given unto them, Rom. 5. 5, and this is loue, that they *walk after his commandments*, and keepe them, 1 Ioh. v. 6, Ioh. 14. 15.

Verse 4 Draw me] A second request of the Spouse unto Christ, that he would

not onely call her outwardly, by the voice of his Gospell, but (so far as much as the word preached profiteth not, if it be not mixed with faith in them that heare it; Heb. 4. 2, and faith is not of our felicitie, it is the *gift of God*, Eph. 2. 8, vvho vvorketh in vs *both to will and to doe*, of his *good pleasure*, Phil. 2. 13,) that he vvould also open her heart, *2 Cor. 16. 14*, effectually vvork in her by his Spirit, and continue and increase his grace towards her. For *drawing*, implyeth power in him that draweth; as, *He draweth the mighty with his power*, Iob 24. 22, and when it is unto good, it argueth grace and good will, as, *I drew them with cords of a man, with bands of lone*, Hos. 11. 4, and continuance of grace; as, *O draw (that is continue) thy loving-kindness, to them that know thee*, Psal. 36. 10, and in them that are cravyn, it is a signe of infirmities; as, *No man can come unto me, except the Father which hath sent me draw him*, Ioh. 6. 44. And this is a fruit and effect of Christs death, as himselfe saith, *And I if I be lifted up (or taken away) from the earth, will draw all men unto me*, Ioh. 12. 32. This drawing is by being effectually taught of God, as againe hee saith, *It is written in the Prophets, And they shall be all taught of God: every man therefore that hath heard and hath learned of the Father, cometh unto me*; Ioh. 6. 45, and is a signe of Gods everlasting loue towards such, as it was sayd unto Israel, *Yea I haue loved thee with an everlasting lone, therefore with loving-kindness haue I drawne thee*: Ier. 31. 3.

We will runne] I, and the *Virgins* fore-mentioned will run after thee: for they follow the Lamb, whither soever he goeth, Rev. 14. 4, Christ is our *fore runner*, gone before us into heaven, Heb. 6. 20. Our Christian conuersation is called a running, Gal. 2. 2, and 5. 7, and our life is likened to a *course* (or race vvhich is runne, as Iohn fulfilled his *course* (or race) A&T. 13. 35, and Paul saith, *I haue finished my course*, 2 Tim. 4. 7. Running; signifieth readinesse of affection, and speedy performance in action,

Hag. 1.9, 1 King. 19, 19, 20, Plal. 147, 15, it argueth also strength in the runner, Dan. 8, 6. all which are here implied as an effect of Christs grace drawing her, according to the Prophesie: *Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee,* &c. Esa. 55. 5. And againe, *They that wait on the Lord shall renew strength &c; they shall run and not be weary, they shall walke, and not faint;* Esa. 40. 31. Now the way which we are to run, is his commandments, of which David saith, *I will run the way of thy commandments, when thou shalt enlarge my heart,* Plal. 119. 32. Vnder this promise of the Church, is contained also the constant suffering of afflictions, for and with Christ; who being our *Forerunner*, and being consecrated through sufferings, and so entering into his glorie, Heb. 2.9. 10. Luke 24. 26. hath herein left us an example, that we should follow his steps, 1 Pet. 2. 21, and hath said, *If any man will come after me, let him deny himselfe, and take up his crosse daily and follow mee,* Luk. 9. 23. Therefore it is written, *Let us lay aside every weight, and the sin which doth so easily beset us; and let us runne with patience, unto the race that is set before us; looking unto Iesus, the author and finisher of our faith,* Heb. 12. 1. 2.

into his chambers.] This sheweth the benefits which they finde that follow Christ, they are brought not onely into the Kings halles, as in Plal. 45. 16, but into his priue chambers, the most secret, safe, and quiet roomes of his Palace. Chambers are places of greatest secrecy, 2 King 6. 12, Luke 11. 5, Mat. 6. 6, and of most safety, Deut. 32. 25, Ez. 21. 14, and in such the Bridegroom and Bride used to rejoyce together, Joel 2. 16, Iudg. 15. 1. Hereby is signified the revelation of the mysterie of the Gospell, the Secret of the L O R D, which is revealed to the that fear him, Plal. 25. 14, and the spirituall comforts which they reape thereby: for, *Eye hath not seen, nor eare heard, neither haue entered into the heart of man, the things which God hath pre-*

pared for them that loue him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God; and thus, we haue the munde of Christ, 1 Cor. 2.9. 10. 16, and are brought into such Chambers, as by knowledge are filled with all precious and pleasant riches: Prov. 24. 4. Into them Paul (as a friend of the Bridegroom) endeavoured with great strift to bring the Church; that their hearts might be comforted, being knit together in loue, and unto all riches of the fulnesse of understanding; to the acknowledgement of the mysterie of God, in of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge: Coloss. 2. 1. 2. 3. In these chambers also, the Saints are kept safe from euill, Plal. 27. 5, delivered from the vrrath and iudgements of God due for their sinnes, and comforted by the words of Christ, against the persecution of men; that in him they may haue peace, though in the world they haue tribulation. Ioh. 16. 33. Therefore unto them hee saith, *Come my people, enter thou into thy chambers, and shut thy doores about thee: bide thy selfe for a very little moment, until the indignation be ouerpast,* Esa. 26. 20.

Be glad and rejoyce.] be glad inwardly, and rejoyce outwardly: these comforts they finde in the Kings chambers, whose Kingdome is not meat and drinke, but righteousness, and peace, and joy in the Holy Ghost, Rom. 14. 17. Wherefore they say, *I will greatly rejoyce in the L O R D, my soule shall be ioyfull in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himselfe with ornaments, and as a bride adorneth herselfe with her iewels;* Esa. 61. 10, and thus they rejoyce with joy unspeakable, and full of glory, receiving the end of their faith, even the salvation of their soules, 1 Pet. 1. 8. 9.

Will remember thy loues.] or, will record, rehearse, make mention of thy loues, more then wine; or, which are better then wine, as in v. 2. The foresaid joy of the Saints, redoundeth

reboundeth to the praise and glorie of Christ; whose *loues*, manifested by his sufferings, death, resurrection, ascension, and the graces and benefits flowing from them to his Church, are remembered inwardly, recorded and mentioned outwardly. For they with joy, drawing water out of the wells of salvation, doe say in that day, *Praise the Lord, call upon his name, declare his doings, among the people; make mention, that his name is exalted; Esai. 12. 3. 4. I will mention the loving-kindnesses of the LORD, the praises of the LORD, according to all that the LORD hath bestowed on us; and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses; Esai. 63. 7. I will make mention of thy righteousnesses, even of thine only; Psal. 71. 16, I will make thy name to be remembered in every generation and generation: therefore peoples shall confesse thee, for ever and ever. Psalm. 45. 18.*

The upright loue thee] Hebr. *uprightnes* (or *righteousnes*) *loue thee*; where-by righteous or upright persons are meant, (the virgins forementioned in v. 3.) who haue upright hearts, and righteous conversation: as *pride*, in Ier. 50. 31, is for a proud person; *sin*, in Prov. 13. 6, is for a sinner; *thanksgivings*, in Nehem. 12. 31, for, companies of thanksgivers; and many the like. So this fruit cometh by remembering and mentioning Christs *loues*, that the righteous are confirmed and increased in loue towards him, more and more: as the Apostle wrot to them that beleued on the name of the Son of God, that they might beleue on the name of the Son of God; that is, might be confirmed, continued and increased in their beleefe; 1 Ioh 5. 13. The Hebrews, ignorant of Christ, haue applyed these things, unto Gods ancient mercies towards them, in the giving of his Law; as the Chaldees paraphrast saith; *When the people of the house of Israel, was come out of Egypt, the diuine-presence of the Lord of the world,*

was their guide, by the pillar of a cloudy day and by the pillar of fire by night. The just men of that generation said; O Lord of all the world, Draw us after thee, and we will runne after the way of thy goodness; and bring us neer to the bottome of the mount Sinai, and give us thy Law out of thy treasure-house which is in the Firmement; and we will be glad and rejoyce in the 22 letters with which it is written; and we will remember them, and will love thy Godhead, and will depart from after the Idols of the peoples; and all just men which see that which is right before thee, shall feare thee, and love thy commandments. But the Law, being the ministration of death, though it was glorious, hath no glory in respect of the ministration of the Spirit, and of righteousness, which exceedeth in glory, 2 Cor. 3. 7. 10. Therefore the new Testament being now confirmed in Christ, those former things (which were figures and shadowes) are no more remembered: as was prophesied in Ier. 3. 16.

vers 5. *I am black*] Hitherto hath been the Churches first speech unto Christ, testifying her faith and love: now follow her words to the daughters of Ierusalem, against the scandals and offences that might arise for the Churches afflictions and infirmities which appeare in this life. *Blacknes* signifieth tribulation as Iob complained. *My skin is black upon mee, and my bones are burnt with heat Iob. 30. 30 & Ieremie lamenteth the blacknes of the Nazerites visage; Lam 4. 8. And here in the verse following, the Church sheweth her blacknes to be because the Sun had looked down upon her; and the scorching of the Sun, is by our Saviour expounded, tribulation or persecution arising because of the word; Math 13. 6. 20. 21. It may also imply her blacknes by sin, in respect of her owne negligence, which she acknowledgeth in the end of the 6. verse: and in respect of both, her blacknes by sorrow and mourning for her present miseries; as black colour, was the habit of mourners; For the hurt of the daughter of my people,*

people, am I hurt; I am black: astonishment
but take a hold on me; *Ier. 8. 21* Thus the
Church is partaker of the afflictions of
Christ; at whom many were astonished, *his*
visage was so marred more then any man; and
his forme more then the sonns of men; Esai. 52. 14.

and comely] or, but comely; & is here by way
of opposition; though I am black; yet am
I comely also, The Hebrew *Nebab*, signifi-
eth comely, bewtiful, amiable, and to be de-
sired. The Greek here translateth it good-
ly or faire, and in *ver. 10.* bewtiful. So the
Apostle in *Rom. 10. 15.* expoundeth it bew-
tiful from *Esa. 52. 7.* This comelines of the
Spouse, is after shewed to be both in her
fght or countenance, *Song. 2. 14.* and in her
speech, *Song. 4. 3.* And as blacknes is in the
colour and skin; so comelines is in the
parts, features and proportion of the bo-
dy, which the Church hath by her creati-
on or new birth, as she is the workmanship
of God, created is Christ Iesus unto good
work, *Eph. 2. 10.* Thus was she black in
hurt, but comely in Christ; for Gods
strength is made perfect in weaknes; therefore
the Apostle said, *Most gladly will I rather glo-
ry in my infirmities, that the power of Christ*
may rest upon me (or dwell in me); therefore I
*take pleasure in infirmities, in reproches, in ne-
cessities, in persecutiō, in distresses for Christs*
sake, for when I am weak, then am I strong:
2. Cor. 12. 9. 10. And againe, *We are trou-
bled on every side yet not distressed; perplexed,*
but not in despair; persecuted but not forsaken;
cast downe, but not destroyed; alwaies bearing
about in the body, the dying of the Lord Iesus,
that the life also of the Lord Iesus, might
be made manifest in our body. 2. Cor. 4. 8.
9. 10.

daughters of Ierusalem] to these she spea-
keth again in *cb. 2. 7. & 3. 5. 10 & 5. 8. 16.*
& 8. 4. so they were the friends of Christ
and his Church the elect of God, though
not yet perfectly instructed in the way of
the Lord: as may be gathered by *Song 5.*
6. 9 and *6. 1.* As the villages belonging to
a citie, are usually called the daughters of
that citie, *1 Chron. 7. 28, Num. 21. 25, 10*

Ierusalem vvhich is above, is the mother of
us all, *Gal. 4. 26.* vvhose daughters are the
particular Churches and Christians, cal-
led *Virgins*, *2. Cor. 11. 2, Rev. 14. 4.* And
Sodome and Samaria are prophesied of,
that they should be given to Ierusalem
for daughters, *Ezek. 16. 61.* And thus in
Psal. 45. 13. 14, the Kings daughter
(the Church) is brought unto the
King in rayment of needle workes;
and virgins her friends after her. Such
are here comforted against the scan-
dall of the Crosse, and infirmities
vvhich accompany the Church in this
world.

tents of Kedar] Kedar vvas the second
son of Imael, *Gen. 25. 13.* His posterity
(which vvere still called by his name)
dwelt in tents in the deserts of Arabia;
fed cattell, and were given to their bow,
and warres: see *Esa. 21. 13. 17. & 42. 11.*
Ezek. 27. 21. And the Psalmist lamenteth
his state, that he dwelt *With the tents of*
Kedar; which he after explaineth, *With*
him that bates peace, Psal. 120. 5. 6. And
Kedar by interpretation signifieth Black:
and the Kedarenes that dwelt in tents,
had therof their name *Scenites*, (as if we
should say Tentaries,) and their tents were
of hayre-cloth, made of goats hayre, and in
them they dwelt, and had no other
houses, as is reported by *Plinie, lib. 6.*
cap. 28, and *Solinus Polyhist. in cap. 36.*
Here therefore the Church (which is cal-
led the Tents of Iakob, *Ierem. 30. 18,* and
the tents of Iudab, *Zach. 12. 7*) is for her
afflictions, persecutions, pilgrimage,
and many infirmities; in outward
view of the vvorlde, like to the black
and hayre tents of Kedar; or such as
dwelt in them.

curtaines of Solomon] these are to set
forth her comelynesse; as *Kedars tents*
did her blacknesse. And though cur-
taines sometimes signifie tents, as the
Arke of the Lord remained under
curtaines, *1 Chron. 17. 1.* and, *Enlarge*
the place of thy tents, and let them stretch
forth the curtaines, *Esa. 54. 2,* yet *Solomons*
curtaines

curtain: here seeme rather to meane the goodly hangings that were in his house, and about his bed. For Solomon dwelt not in Tents, but having *riches and wealth and honor*, such as no Kings had: 1 Chron. 1. 12, builded him *bowes*, Eccl. 2. 4, and one which was *thirteen yeares* in building, 1 King. 7. 1, and for his Queen *Pharaohs daughter*, he builded an house, 1 King. 9. 24. So though the Church be outwardly black like K. dars tents; yet is she inwardly beautifull as Solomons curtain: for, *The Kings daughter is all glorious within*; Psal. 45. 14. The Chaldee paraphraseth on this verse thus; *When the house of Israel made the Calfe (Exod. 32.) their faces were blacke, like the sonnes of Cush (the Ethiopians) whi. h remaining in the tabernacles of Kedar: and when they returned by repentance, and were forgiven, the brightnesse of the glory of their faces was increased, like the Angels; for that they made the curtain: for the Tabernacle, and the divine majestic dwell among them: and Moses their master went up to the firmament, & made peace between them and their King.*

6 Ver 6. *Look not upon me*] or, *Behold me not*, to weete, with contempt for my blacknesse; that is, *Despise me not*: as in Job. 41. 34, *He beholdeth all high things*; that is, *despise* them. Or, *Look not upon me*, with delight and gladnesse for mine affliction; as in Obad. v. 12. *thou shouldest not haue looked on the day of thy brother*. Or, *Looke not upon me* with astonishment, as the Apostle teacheth, *That no man should be moved for these afflictions*; for your selues know that we are appointed therunto: 1 Thes. 3. 3.

blackish] or, somewhat black, in Greek, made black: the old Latine version translateth it *browne*. The forme of the Hebrew word here, differing from the former, seemeth to diminish the signification; as in Levit. 13. 19, a word in the like forme meaneth, *some what reddish*. By this, she would teach not to judge of her estate by her skin; by the outward appearance; where afflictions and infirmi-

ties onely are to be seene.

the Sun hath looked down] Hereby afflictions and persecutions are meant; as that in the Parable, *When the Sun was up, they were scorched*; is expounded, *When tribulation or persecution ariseth because of the Word, they are offended*: Mat. 13. 6, 21. So she signifieth that this her black hiew was not her proper colour, vvhich is faire in Christ her beloved, Song. 1. 8. 15, but by accident; God from heaven thus chastising her finnes, and exercising her faith and patience. 1 am. 1. 6. 13. 14 &c.

the sonnes of my mother] that is, either the children of the Church, false brethren, false Prophets, and deceivers: or, inordinate lusts, and finnes which dwell in her, and were conceived with her in the wombe; for vvhith both these is the Spouse of Christ afflicted. Of the first, David complaineth, *I am become a stranger unto my brethren, and an alien unto my mothers sonnes*; Psal. 69. 9. And the Apostle saith, *Of your own selues shall men arise speaking perverse things, to draw away disciples after them*; Act. 20. 30. Such are called by the name of *Isaiah*, and are come forth out of the waters of *Judah* which swear by the name of the LORD; and make mention of the God of *Isaiah*, but not in truth, nor in righteousness; for they call themselves of the holy Citie, &c. Esai. 48. 1. 2. Such might bee called the children of her mother, (though not of her father,) *false brethren*, among vvhom the Saints are often in perill, Gal. 2. 4, 2 Cor. 11. 26, vvhich pretending faith and godlinesse, doe dangerously oppose the same: as the true Church, Prophets, Christ himselfe, and his Disciples haue found in all ages. Of the second, the Apostles tells us of *lusts that warre in our members*, 1 am. 4. 1, of *fleshly lusts*, which warre against the soule, 1 Pet. 2. 11: and these may be called our mothers children, because in sin and in iniquity, we haue been conceived and brought forth, Psal. 51. 7, which sin reviveth in us, vvhich the commandement of God commeth, deceiveth us, and slayeth us, and under it we are sold:

told: so that the good which we would, that doe we not; but the evil which we would not, that wee doe: *Rom. 7. 9. 11. 14. 19.*

angry with me] or, *incensed against me*, or *inflamed in me*, to weet, with vrrath; to resist, fight and vvar in me and against me: as the Greek version saith, *fought in me* (or *against me*.) So this phrase is used in *Esaï 41. 11*, *all they that were incensed against thee shall be ashamed &c.* and in *Esa. 45. 24*, *all that are incensed against (the Lord) shall be ashamed*: which being spoken there of outward enemies, may also be applyed to our inward lusts, as in *Iam. 4. 1*, *1 Pet. 2. 11*.

they made me] or, *set, put, assigned me*. *the keeper of the vineyards*] where the Sun hath burnt me; as in *Mat. 11. 12*, they that laboured in the vineyard, doe complain how they have borne the burden and heat of the day. So in the captivity of Babylon, the poore of the land of Israel, were left to be *Vine dressers, and Husbandmen*: *2 King. 25. 12*. And spiritually it is sayd unto the Church, *the sonnes of the alien, shall be your plowmen and your vine dressers*; *Esaï. 61. 4*, and the *Kingdome of God* committed into the hands of the Iewes, is likened to a *Vineyard*, let out unto husbandmen, *Matth. 21. 33. 43*, and in *Song. 8. 11*. *Solomon let out the Vineyard unto keepers*. But here the vineyards, opposed to her own vineyard, seeme to meane false Churches, and in them the corruption of religion, vvherunto her mothers sonnes sought to draw her: setting her to obserue the ordinances and traditions of men, or otherwise to undergoe their cruelty and vvra h. Thus the Pharisees, made the vvord of God of none eff. &, through their tradition which they had delivered, *Mark. 7. 13*, and bound heavy burdens, and grievous to be borne, and layd them on mens shoulders, *Mat. 23. 4*, and so did false teachers in the Christian Churches, *Act. 15. 1. 10*, *Gal 6. 12. 13*, *Coloss. 2. 20. 23*.

my vineyard which is mine] or, *which ap-*

pertaineth to me; the keeping whereof is committed to me of God. This phrase is againe used in *Song. 8. 12*, *my vineyard which is mine, is before me*; Spiritually the Vineyard is the Church, as in *Esaï. 5. 7*, *the vineyard of the Lord of hosts, is the house of Israel, and the men of Iudah his pleasant plant*, the keeping off, or labouring in this vineyard, is the performing of the charge & duty which God hath laid upon every one therein: that so they may yeeld unto him the fruits of his own graces, *Mat. 21. 33. 34*, *Esaï. 5. 2. 7*.

I haue not kept] either through her own infirmity, or negligence, or others tyranny, or both. For as the Apostle complaineth, that he did not what hee would, but what he hated: and found not how to performe that which is good, *Rom. 7. 15. 18*, so of the slouthfull man Solomon sheweth, how he vvent by the vineyard of the man voide of understanding, and loe it was all growne over with thornes, nettles had covered the face thereof, &c. *Prov. 24. 30. 31*. And by outward violence and persecution, the Church may be scattered abroad, *Act. 8. 1*, and vvhen Iudah vvvas captived, the solemne feasts and Sabbathes were forgotten in Zion &c. *Lam. 2. 6*, &c. And often times for the sins of his people God sendeth persecution and afflictions upon them: *Esaï. 5. 2. 5. 6*, *Lam. 1. 14. 18. 22*. The Chaldee Paraphrast expoundeth this verse thus: *The Congregation of Israel sayd before the peoples, Despise me not because I am blacker then you, because I haue done worke like yours, and haue worshipped the Sunne and Moone; for false Prophets they haue been the cause that the fierce wrath of the LORD hath come downe upon mee; and they learned me to serue your idols, and to walke in your statutes: but the Lord of the world, who is my God him haue I not serued, nor walked in his statutes, neither haue I kept his precepts and his Law.*

Verf. 7. Tell me] or, *Show, Decline unto me*. A third request which the Church maketh unto Christ, for instruction in the administration of his Kingdome here

on earth; that as he had formerly made her partaker of his heavenly calling, so hee would direct her further unto the place where, and manner how he feedeth his flocke, in his publicke Assembly the Church, (vvhhereunto the Lord addeth daily such as shall be saved, *Act. 2. 47.*) that there she may be under his government, enjoy his ordinances, increase in knowledge, faith and all other graces; may be strengthened against tentations and afflictions. So men are commanded, *Seeke the LORD. and his strength: seek his face continually, Psal. 105. 4.* And, *Unto the place which the Lord your God shall chuse out of all your tribes, to put his name there; even unto his habitation shall ye seek, and thither thou shalt come &c. Deut. 12. 5.* That place is not alwaies easie to be discerned; for many will falsely say, *Loe here is Christ, or loe he is there, Mark. 13. 21. 22:* and sometimes Christ, for mens finnes, withdraweth himselfe, *Song. 5. 6.* God hideth his face, *Deut. 32. 20.* and saith, *I will not feed you, Zach. 11. 9.* Sometime the Woman is forced to *sie into the wilderness*, where she is nourished of God many daies, *Rev. 12. 14.* and sometime the state of the Church is such, as that it doth not for the present enjoy the Pastours that should feed and guide the same. *Act. 14. 21. 22. 23, Tit. 1. 5.*

my soule loveth] this signifieth unfeigned and fervent loue, with a longing desire to enjoy the fellowship of her beloved: therefore she useth this phrase again, when in the absence of Christ, she earnestly seeketh for him, in *Chap. 3, v. 1. 2. 3. 4.* Like it, is the affecting or longing of the soule, in *Gen 34. 8.* the knitting of the soule, in *1 Sam. 18. 1.* the delighting of the soule, *Esa. 42. 1.* and sundry the like.

Where thou feedest] or, *how thou feedest; how thou makest to rest.*

feedest] Hebr. *Will feed*, that is, art wont to feed, or usually and continually feedest, to weete, *thy flock*; vvhich word (as being easie to be understood) is often omitted, as in *Gen 37. 16.* & *29. 7.* Feeding implyeth all the duties of a Pastour or

Heirder, as to lead in and out, to give pasture and water, to governe with the rod and staffe &c. *Psal. 23.* Wherefore Kings are sayd to feed as Pastours. *Psal. 78. 70. 71. 72.* So Christ, as King, and great Pastour of the sheep, *Heb. 13. 20.* doth by his Ministry, with his Spirit, Word, Seales, Censures &c. feed his people; for whom he layd down his life: he calleth them by name, leadeth them out, goeth before them, saveth them from wolues that would devour, giveth them eternall life, and they shall never perish, *Ioh. 10.* Of him it is prophesied, *He shall feed his flock like a shepheard; hee shall gather the Lambs with his arme, and carie them in his bosome, he shall gently lead those that are with yong; Elai. 40. 11.* Therefore the desireth to be under his guidance, and in his fold, that he feeding her she may not lack: or desireth to know the manner how Christ feedeth, that she likewise may so feed her kiddes; as *v. 8.*

makest to rest] or, *makest to lye downe*, and so givest rest to thy flock. Both these workes of grace God promiseth to his people with other the like, saying, *I will both search my sheep, and seek them out; I will feed them in a good pasture; I will feed my flock, and I will cause them to lye downe, saith the Lord God; I will seeke that which was lost, and bring againe that which was driven away, and will binde up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong, and will feed them with judgement. Ezek. 34. 11. 14. 15. 16.*

at noon] in the heat of the day signifying the heat of persecution, tribulation, tentation; and whatsoever may cause the disquiet and griefe of his flocke. In the midst vvhherof Christ giveth safe repose unto his sheep: which haue peace in him, though in the world they haue affliction, for hee hath overcome the world; *Ioh. 16. 33.* *They shall not hunger nor thirst, neither shall the heat nor sunne smite them: for hee that hath mercie on them, shall lead them, even by the springs of*

of Water shall be guide them; *Esai.* 49. 10.

that turneth aside] or, *as one that lawdeth*. *petr*, or *that covereth* herselfe, or, *that is covered*, or *veiled*: this latter sense the Greek version giveth, according to the usuall signification of the Hebrew word. And this *covering* either is a signe of sorrow and shame; as mourners used to cover their faces. *Ezek.* 24. 17. or, of leightness and dishonesty, as Thamar was thought to be in harlot, because she had covered her face, *Gen.* 38. 14. 15. So here the Spouse desireth to know vvhere Christ feedeth, lest she should wander about and seeke him with sorrow; and be by others reputed an harlot; for she would eschew all appearance of evill. Or, by saying, as *one that turneth aside*; she intimateth her peril, lest through want of him whom she loveth, she fall into the hands of others, which boast to be Christs companions, and so in her faith and manners be corrupted: as were the Churches of Galatia, *Gal.* 1. 6. 7. For when men haue not their abiding in the Lords inheritance, they are in danger to be drawne unto the service of other gods; as David acknowledgeth in 1. Sam. 26. 19.

flocks of thy companions] or, *herde of thy followers*; for, *Guider* is both a *fluck*, and an *herd*; *Ier.* 1. 18. It seemeth here to meane the congregations of false Christs, and false Prophets, vvhich come in his name, saying *I am Christ*, and doe deceiue many, *Mat.* 24. 5. 24. 2. *Pit.* 2. 1. 2. But Christs sheep follow him, for they know his voyce, and a stranger they will not follow, but will flee from him, for they know not the voyce of strangers; *Ioh.* 10. 4. 5: but they all, haue one shepheard, *Ezek.* 37. 24. And as other Shepheards are not to be followed, so nei ther other *flukes* or herds: for Gods elect shall inherite his mountaine, and his servants shall dwell there; *Esai.* 65. 9. In *Ier.* 6. 2. 3. the daughter of Zion is likened to a comely and delicate woman: her enemies are likened to shep-

herds with their flocks. Of the Hebrewes, Sol. Iarchi exoundeth this passage thus: Tell me & thou whom my soule loveth: Now the holy Ghost turneth and liketh her to a flock, livingly affected unto the Pastour. The congregation of Israel saith before him, as a woman to her husband, Tell mee & thou whom my soule loveth, where thou feedest thy flocke, among these vvoolues amidst whom they are: and where thou makest them to rest at noone, in this captivitie, which is a time of tribulation unto them, as the noone-tide which is a time of tribulation unto the flock. And if thou sayest, Why art thou so carefull? This is not for thine honour, that I should be like a mourner, covering the lid, Weeping for my flocke, by the flukes of other Shepheards, which feed their flocks as thou dost; as if she should say, among the troupes of the peoples that are joynt to other gods, and haue Kings and Princes that menage (or governe) them. The Chaldee paraphrast explaineth it thus: When the time was come that Moses the Prophet should be dissolved out of the world, hee sayd before the LORD; I know that this people will sinne, and shall goe into captivitie; now shew thou unto me, how they shall be governed and dwell among the peoples, whose decrees are grievous, as the heate and scorching of the Sunne at noone in the midst of Summer. And why shall they winter up and downe among the flukes of the sunne Esau and of Israel, which doe associate unto their errors (their idols) for companions.

Vers. 3. If thou know not that is, Forasmuch as, or Seeing that thou knowest not; as in *Numb.* 22. 20. If the men be come to call thee; that is, Forasmuch as they are come. Here Christ beginneth to speake unto his people, vvith vvords of comfort, and instruction; and after proceedeth to shew the power and glorie of the Church adorned vvith his graces. Sol. Iarchi

on earth; that as he had formerly made her partaker of his heavenly calling, so hee would direct her further unto the place where, and manner how he feedeth his flocke, in his publicke Assembly the Church, (vvhhereunto the Lord addeth daily such as shall be saved, *Act. 2. 47.*) that there she may be under his government, injoy his ordinances, increase in knowledge, faith and all other graces; may be strengthened against tentations and afflictions. So men are commanded, *Seek the LORD, and his strength; seek his face continually, Psal. 105. 4.* And, *Unto the place which the Lord your God shall chuse out of all your tribes, to put his name there; even unto his habitation shall ye seek, and thither thou shalt come &c. Deut. 12. 5.* That place is not alwaies easie to be discerned; for many will falsly say, *Loe here is Christ, or loe he is there, Mark. 13. 21 22:* and sometimes Christ, for mens finnes, withdraweth himselfe, *Song. 5. 6,* God hideth his face, *Deut. 32. 30,* and saith, *I will not feed you, Zach. 11. 9.* Sometime the Woman is forced to *sie into the Wildernesse*, where she is nourished of God many daies, *Rev. 12. 14,* and sometime the state of the Church is such, as that it doth not for the present injoy the Pastours that should feed and guide the same. *Act. 14. 21 22 23, Tit. 1. 5.*

my soule loveth] this signifieth unfeigned and fervent loue, with a longing desire to injoy the fellowship of her beloved: therefore she useth this phrase again, vvhhen in the absence of Christ, she earnestly seeketh for him, in *Chap. 3. v 1. 2. 3. 4.* Like it, is the affecting or longing of the soule, in *Gen 34. 8,* the knitting of the soule, *1 Sam. 18. 1,* the delighting of the soule, *Esa. 42. 1,* and sundry the like.

Where thou feedest] or, *how thou feedest; how thou makest to rest.*

feedest] Hebr. *Wilt feed*, that is, art wont to feed, or usually and continually feedest, to weete, *thy flock*; which vword (as being easie to be understood) is often omitted, as in *Gen 37. 16, & 29. 7.* Feeding implyeth all the duties of a Pastour or

Heirder, as to lead in and out, to giue pasture and water, to governe with the rod and staffe &c. *Psal. 23.* Wherefore Kings are sayd to feed as Pastours. *Psal. 78. 70 71. 72.* So Christ, as King, and great Pastour of the sheep, *Heb. 13. 20,* doth by his Ministry, with his Spirit, Word, Seales, Censures &c. feed his people; for whom he layd down his life: he calleth them by name, leadeth them out, goeth before them, saveth them from wolvcs that would devoure, giveth them eternall life, and they shall never perish, *Ioh. 10.* Of him it is prophesied, *He shall feed his flock like a shepherd; hee shall gather the Lambs with his arme, and carie them in his bosome, he shall gently lead those that are with yong; Esa. 40. 11.* Therefore the desireth to be under his guidance, and in his fold, that hee feeding her she may not lack: or desireth to know the manner how Christ feedeth, that she likewise may so feed her kiddes; as *v 8.*

makest to rest] or, *makest to lye downe*, and so givest rest to thy flock. Both these workes of grace God promisethto his people with other the like, saying, *I will both search my sheep, and seek them out; I will feed them in a good pasture; I will feed my flock, and I will cause them to lye downe, saith the Lord God; I will seeke that which was lost, and bring againe that which was driven away, and will binde up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong, and will feed them with judgement. Ezk. 34. 11. 14 15 16.*

at noon] in the heat of the day, signifying the heat of persecution, tribulation, tentation; and vvhatsoever may cause the disquiet and griefe of his flocke. In the midst vvherof Christ giveth safe repose unto his sheep: which haue peace in him, though in the vvorld they have affliction, for hee hath overcome the world; *Ioh. 16. 33.* *They shall not hunger nor thirst, neither shall the heat nor sunne smite them: for hee that hath mercie on them, shall lead them, even by the springs of*

of Water shall be guide them; *Esi.* 49. 10. *that turneth aside*] or, *as one that is awa-
peth, or that covereth herselfe, or, that is co-
vered, or veiled*: this latter sense the Greek
version giveth, according to the usuall
signification of the Hebrew word. And
this *covering* either is a signe of sorrow
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their faces. *Ez.* 24. 17, or, of leightness
and dishonesty, as Thamar was thought
to be in harlot, because shee had covered her
face, *Gen.* 38. 14. 15. So here the Spouse
desireth to know where Christ feedeth,
lest shee should wander about and seeke
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ted an harlot; for she would elchew all
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one that turneth aside*; she intimateth her
perill, lest through want of him whom she
loveth, she fall into the hands of others,
which boast to be Christs companions,
and so in her faith and manners be cor-
rupted: as were the Churches of Gila-
ria, *Gil.* 1. 6. 7. For when men have
not their abiding in the Lords in-
heritance, they are in danger to bee
drawne unto the service of other gods;
as David acknowledgeth in 1 Sam.
26. 19.

flocke of thy companions] or, *herde of
thy followers*; for, *Grader* is both a *flocke*,
and an *herd*; *Ioh.* 1. 18. It seemeth here
to meane the congregations of false
Christs, and false Prophets, vvich
come in his name, saying *I am Christ*, and
doe deceiue many, *Mat.* 24. 5. 24. 2 *Pet.* 2.
1. 2. But Christs sheep follow him, for
they know his voyce, and a stranger they
will not follow, but will flee from him,
for they know not the voyce of strangers;
Ioh. 10. 4. 5: but they all, have one shep-
heard, *Ez.* 37. 24. And as other Shep-
heads are not to be followed, so nei-
ther other *flockes* or herds: for Gods
elect shall inherite his mountaine, and
his servants shall dwell there; *Esi.*
65. 9. In *Ier.* 6. 2. 3. the daughter of Zi-
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sage thus: Tell me o thou Whom my soule
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saith before him, as a woman to her hus-
band, Tell mee o thou Whom my soule lo-
veth, Where thou feedest thy flocke,
among these vvolumes amidst whom they
are: and Where thou makest them to
rest at noon, in this captivitie, which
is a time of tribulation unto them, as
the noone-tide which is a time of tribu-
lation unto the flock. And if thou say-
est, Why art thou so carefull? This is
not for thine honour, that I should bee
like a mourner, covering the li, weeping
for my flocke, by the flockes of other
Sheepheads, which feed their flockes as
thou dost: as if she should say, among
the troupes of the peoples that are joynd to
other gods, and haue Kings and Princes
that manage (or governe) them. The
Chaldee paraphrast explaineth it thus:
When the time was come that Moses the
Prophet should bee dissolved out of the
world, hee sayd before the LORD;
I know that this people will sinne, and
shall goe into captivitie; now shew thou
unto me, how they shall bee governed and
dwell among the peoples, whose decrees are
grievous, as the heate and scorching of the
Sunne at noone in the midst of Summer.
And why shall they winter up and
downt among the flockes of the sower
Esia and of Israel, which doe associate
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saith, *This is the answer of the Pastor.*

thou knowest] or *thou thy selfe knowest* not. Hebr. *If thou know not to thee; or, for thy selfe;* vvhich latter vvords are thought to be redundant, and are therefore omitted in most translations; though here it may haue a commodious sense; to signifie the ignorance which she hath in her self, upon acknowledgement vvherof Christ informeth her. Sol Iarchi expoundeth it, *If thou know not whether thou shouldst goe to feed thy flock, thou fairest among Women; because the Pastour be hath ceased to governe (or menage) them.*

fairest] Hebr. *sayre* (or *beautifull*) among Women; vvherby is meant, more faire then other women, or, fairest of womankind: as the mother of our Lord, is called, *Blessed among Women*, Luk. 1. 28. 42, that is, most blessed, or more blessed then other women: so the Lion is said to be *strong among beasts*, that is, *strongest*; Prov. 30. 30. The Hebrew *Iabbab*, signifieth *sayr* or *beautifull*, not onely in colour, but in comely proportion, and elegancie, such as draweth loue and liking: for the same word is attributed sometime to cattell, Gen. 41. 2, to trees, Jer. 11. 16, and to every thing that God made, Eccl. 2. 11. And the Church is here called by Christ, (and after by her friends, Song. 5. 9, & 6. 1.) *the fairest among Women*, by reason of the graces, the spirituall beauty of faith, hope, loue, patience &c. wherewith God in Christ hath beautified her, who by nature was deformed and loathsome, as is shewed in Ezek. 16, where her nativity was of the land of Canaan, of Amorites and Hittites; v. 3: she was cast out to the lolling of her person, in the day that shee was borne, v. 5, she was polluted in her own blouds, v. 6, till God gaue her life, and excellent ornaments, v. 7, covered her nakednesse, v. 8, washed away her blouds, v. 9, clothed, girded, decked her with ornaments, chains, jewels &c. and so shee became exceeding beautifull; v. 10. -- 13. Shee being privity to her owne infirmities, called her selfe *black*, v. 5, but Christ her:

calleth her *faire*, and magnifieth her beauty in v. 15, and often in this Song: because he hath sanctified and cleansed her, *With the washing of Water by the Word*, that he might present her to himselfe *a glorious Church, not having spot or wrinkle, or any such thing*, but that she should be *holy and without blemish*, Ephes. 5. 26. 27. Thus if we vvill condemne our selues, God vvill iustifie us: and when we are vvweak, then are we strong. 2 Cor. 12. 10. And as we increase in obedience and sanctification, so doth the loue of Christ increase towards us. 1 Sil. 4. 5. 11. 12.

goe thy way forth] or, *get thee out*, *goe forth thou*. Hebr. *goe out for thee*, or *goe forth for thy selfe*. As God said to Abram, *Goe thou, or for thy selfe*, Gen. 12. 1, so here Christ calleth forth his Church, from sitting still in her mornfull estate, that she should not onely wish and desire, but indoeuour, and put forth her selfe to doe the vvorks of her calling, to feed her kids, and to goe out to meet the Bridegroome, Mat. 25. 6. For, *not every one that saith vnto Christ Lord, Lord; shall enter into the Kingdome of heauen: but he that doeth the Will of his Father which is in heauen*: Mat. 7. 21.

by the footsteps of the flock] or, *in the footsteps of the flock*: that is, goe in these vvayes, and doe those vvorks vvvhich the sheep or flock of Christ, haue gone in and done before thee. Footsteps are the print of the feet in the way that is troden before us: and as Christ himselfe hath left us an example, in his doings and sufferings, *that we should follow his footsteps*; 1 Pet. 2. 21, and we are to be imitators (or followers) of God, Ephes. 5. 1, so should we be of the flock of God, and of godly pastors, in that faith and order vvvhich they haue vvalked in before us: as it is said, *Be ye imitators of me, even as I also am of Christ*, 1 Cor. 11. 1, and, *Remember your guides, who haue spoken vnto you the Word of God; whose faith, imitate; considering the issue of their conuersation*: Heb. 13. 7. So likewise of the flock of Christ, as it is said,

said, *Yee brethren became imitators of the Churches of God*, &c. 1 Thess. 2. 14, and *We desire &c. that yee be not slothfull, but imitators of them, who through faith and patience inherit the promises*: Heb. 6. 11. 12. The *stock* heere spoken of seemeth to be opposed unto the *stock* (or herds) in v. 7, as Christ is to his *companions* (or *fellowes*) there mentioned: vvhoh as he is the One great Pastur, so hath he generally one fold and flock. Ioh. 10. 16, Ezk. 34. 22. 23, vvhich is his Church, as he saith, *And yee my stock, the flock of my pasture, are men*: Ezk. 34. 31. Their *footsteps* are their faith and workes let forth in the Scriptures: as we are taught to *walk in the footsteps of the faith of our father Abraham*, Rom. 4. 12, and so of all other our godly predecessors. Heb. 11. 1. 2. 40, & 12. 1, after vvhom we should walke in the *same spirit*, in the *same foot steps* 2 Cor. 12. 18. And thus the H brewes also understand this place, as Tarchi explaineth it, *Consider the ways of thy first fathers, which received my Law, and kept my charge, and my commandments; and walk thou in their wayes*. Likewise the Chaldee paraphrast sayth, *The Congregation vvhich is like to a fine damsel, and vvhom my soule loveth, let her walke in the wayes of the just men, and order her prayer by the mouth of her governours, and let her leade her posterity, and let me her children vvhich are like to the kids of the goats, to goe unto the Synagogue, and unto the School, &c.*

feed thy kids] The *stock* in Scripture usually comprehendeth both *sheep* and *goats*; as in Levit. 1. 10, and though *goats* sometime being opposed to *sheep*, signifie the wicked reprobates, Math. 25. 32. 33, &c. yet usually they figured in the Law, Christians given up as sacrifices to God: and Christ himselfe was figured by goats and kids, by the Apostles exposition. Heb. 9. 12. 13. 14, & 1 Cor. 5. 7, compared with Exod. 12. 5. So here the *kids* signifie yong and tender Christians, vvhich are to be fed vvvith the sincere milk of the word, that they may grow thereby: 1 Pet. 2. 2.

And so Christ giveth charge; *Feed my lambs, Feed my sheep*; Ioh. 21. 15. 16. And this is the end, vvhich the *surest among women*, is willed to goe out; that she may find pasture for her kids: following herein the example of Christ, vvhoh leadeth out his sheep, and putteth them forth that they may *finde pasture*, Ioh. 10. 3. 4. 9. *beside the tents*] or, *by the Tabernacles* (the dwelling places) of the *sheepheards*. By which thole *companions* of Christ, vvhich seem heere to be meant, such as are transformed like the *Ministers of righteousness*, 2 Cor. 11. 15, and their flocks, like the flock of Christ: *beside their tents*, (or, as may be translated *aboue them*), are the kiddes of of Christ to be fed, vvhom he graciously preserveth even in the midst of wolves. Thus Sol. Tarchi expoundeth it, *by other peoples*: Otherwise it may be understood (as the former sentence) of the good shepheards tents, vvhich of old fed the flock of God in faith and love, as their footsteps are left recorded in the Scriptures. Psal. 77. 21, & 78. 70. 71. 72, Efs. 63. 1, Heb. 12. 7.

Vers. 9. *I have compared*] or, *I have likened, thoughst thee to be like*. The order of the words in the H-brew is thus: *To the company of horses, in the charrets of Pharaoh I have compared thee, o my Love*.

my love] or *my fellow friend, my companion*, familiar: so named of feeding and conversing together, & so partaking each of others good or evil: in Greeke, *my neighbour or next*. This title Christ giveth to his Spouse, often in this Song, as after in v. 5, & ch. 2. 10. 13, & ch. 4. 1. 7, & 5. 2, & 6. 4, and sheweth the reason on both parties to his disciples, saying, *I have called you friends* (not servants,) *for all things that I have heard of my Father, I have made known unto you*: and, *Ye are my friends, if ye doe whatsoever I command you*; Ioh. 15. 14. 15. Sometime a husband is called by his name friend, as in Ier. 3. 20, Hos. 3. 1.

to the company of horses] or, *to my company of horses*. The word *Susab*, which being the feminine of *Susan*, *an horse*, may in proprie-

propriety signifie a mare; is heere usually taken of Christian interpreters, and of the Hebrewes, to signifie a company or troupe of horses: and so the Greek (which also is *Terhippo* in the feminine gender) is sometimes used in Greek Authours, for a company of horses. And in the Scripture phrase, the names of beasts, birds, &c. are often used collectively; as in *Exod. 15. 1. the horse and his rider*; for, the horses and their riders. The Hebrew letter *Iod*, which usually signifieth mine, is sometime added in the end of words without signification, as in *Lam. 1. 1. Howbeit the Greek version here translateth it, My company of horses*: and it may haue good use. The horse is a warlike beast, as God describeth him in *Iob. 39. 19. 23*, and *Solomon* saith, *The horse is prepared against the day of battell*: *Prov. 21. 31.*

in the charrets of Pharaoh] Pharaohs horses and charrets were of most request, as the Scripture often sheweth; and therefore were sought after by Solomon in his trading with Egypt, *2 Chron. 1. 16. 17.* And the Prophet saith, *Woe to them that goe down to Egypt for helpe, and stay on horses, and trust in charrets, because they are many &c. Esai. 31. 1.* And in *Ezek. 17. 15*, the King of Iudah sent his ambassadors into Egypt, that they might give him horses, and much people. For the meaning of this speech, it seemeth to be this; the Church being sent forth by Christ in the footsteps of the flock, to feed her kiddes beside the tents (or dwellings) of the shepherds: was presently to looke for troubles in it selfe, *Alt. 20. 29. 30.* and opposition at the hands of those companions (forementioned in v. 7.) and their flocks: as the Scripture often speaketh of contention among shepherds, about the feeding and watering of their flocks, *Gen. 13. 6. 7. & 26. 14. 15. 20. 21. Exod. 2. 16. 17*: and when God threatneth warres against the daughter of Sion, he saith, *The shepherds with her flocks shall come unto her, they shall pitch their tents against her round about &c. Jer. 6. 3. 4.* To comfort her therefore

against such troubles, the Lord compareth her to the troupe of horses, in Pharaohs charrets, under this similitude, promising her victorie: as in *Zack. 10. 3*, he saith (by a like similitude) *Mine anger was kindled against the shepheard, and I punished the goats: for the Lord of hosts hath visited his flock the house of Iudah, and hath made them as his goodly horse in the battell, &c. And they shall be as mightie men, which tread downe (their enemies) in the mire of the streets in the battell, and they shall fight, because the Lord is with them &c. 1. 5.* And if we reade it, *my company of horses*, it accordeth with *Zack. 10. 30*, where the Lord liketh them to his goodly horse; and of the Hebrewes *Sol. Iarchi* compareth it with the historie in *Exod. 14*, where God by his power (as with horses) gaue Israel the victorie over Pharaohs horses and charrets; as the Prophet (speaking of that) saith unto God, *Thou didst walk through the sea with thine horses, through the heap of great waters*, *Habak. 3. 15.* See also *Rev. 19. 11. 14*, where in the warre against Antichrist, *Christ (the Word of God) sitteth on a white horse, and the armies in heaven (his Church) whose conversation is heavenly, followed him upon white horses.*

V. 10. Thy cheekes are comely] or, are desirable, gracious, beautifull. The Greek translateth, *How beautifull are thy cheekes!* These words are continued unto the Bride or Church, from Christ shewing how she is decked with his ordinances and graces as his cheekes are afterwards likened to a bed of spices, *Song. 5. 13.* But whether she be still compared hereby to a company of horses, as in *vers. 9.* or to a woman (as she was a shepherdesse in *vers. 8.*) is doubtfull, for both similitudes doe agree to the things here spoken of. The word *cheekes*, is used sometime for the cheekes or jaws of beasts, and of horses whose bridles are often adorned with rowes, especially in kings charrets: as in *Es. 30. 13.* there shalbe a bridle in the jaws (or cheekes) of the people. Also the next words, *thy neck, with chains*, may have like reference: for the kings of

Midian when they went to warre, had *chains*, about their camels necks, *Iudg* 8. 26. Taking it thus, the church compared to the Lords company of *horses*, is said to have her *checkes comely, with rows of jewels or ornaments* upon her bridle wherewith the Lord menageth and guideth her, as his *goodly horse in the battell*, *Zach* 10. 3. Or, reteyning the similitude of a woman it is meant of ear-rings and jewels which hang downe and adorne the face and cheekes: as it is written, *I decked thee with ornaments, and I put bracelets upon thine bands, and a chaine on thy neck; and I put a jewel on thy forehead and ear-rings in thine eyes, and a beautifull crowne upon thine head; thus wast thou decked with gold and silver.* *Ez* 16. 11. 12. 13. The spiritual signification, according to either similitude, is one and the same, as after shalbe shewed.

robes in Hebr *Torim*: which being of the singular *Tor*, signifieth a *Disposition*, *Law*, or *orderly-course* of things: & hath affinity with *Torah*, which hath the name of the *Law*, in *Hetrew*; and the one is put as an explanation of the other; as David saies, *is this the Law of man, O Lord God?* *2 Sam* 7. 19 which another Prophet relateth thus, *thou hast regarded me, according to the order (disposition or estate) of a man of high-degree, O Lord God:* *1 Chron* 17. 17. And indeed the Law of God, is his Ordinance, or orderly disposition of his precepts, the rules and canons of our life. The same word *Tor*, is also used for a *Turtle-dove*, and *Torim* are *Turtles*, as in the law of sacrifices, *Lev* 12, which some therefore take here to be jewels or ornaments that had the figures of *Turtle doves*. And so the Greeke version here translateth. *How beautifull are thy checkes, as of a turtle dove!* But in the verse following, (where the same word is againe used,) the greek translateth *We will make for thee, similitudes of gold.*

chains in Hebr *Chazim*, a word not found but in this one place; translated in Greeke *collars* or *chains*; and is interpreted by the Hebrew doctors, *chains* or *jewels* hanging on a string like

chains to put about the neck. These *robes* & *chains*, signifie the *Laws* & *ordinances* of God, wherewith he adorneth the face and neck of his church, that in her profession practise and obedience, she may be comely and gracious in the sight of God and his people; and being guided by them, may vanquish her enemies. Thus Solomon elsewhere saith *there is gold and a multitude of rubies; but the lipps of knowledge, are a precious jewel;* *Prov* 20. 15. And againe, *My son heare the instruction of thy father, and forsake not the law of thy mother: for they shalbe an ornament of grace unto thine head, and chains about thy neck;* *Prov* 1. 8. 9. They meane also the gracious effects which the Law and doctrine of God worketh in his people, of humility, reverence, and other virtues: as on the contrary *pride*, and other like vices are said to *compass* evill men about as a *chain*, and violence to cover them as a garment, *Ps* 1. 73. 6. Likew se holy persons, that teach, instruct, reprove; and such as receive doctrine and reproofe, *Prov* 25. 12, and reproofes themselves are *pearles*, *Matth* 7. Thus also the Hebrewes understood this Scripture; as the Chalde paraphrase here saith: *When (the Israelites) went forth into the wilderness, the Lord said unto Moses, How faire is this people, that the words of the Law should be given unto them, that they may be as bridles in their javes, that they depart not out of the good way: as an horse goeth not aside th it hath a bridle in his jawes! and how fayre is their neck to beare the yoke of my precepts; that they may be upon them as a yoke on the neck of a bullock that ploweth in the field, and feedeth both it selfe, and the master thereof.*

Vers 11. *We will make for thee*] A promise of increase of graces to the Church: by *We*, is understood the mystrie of the Trinity, as in *Gen* 1. 26 *Let us make man.* So in *Rev* 1. 4. 5, Grace and peace is wished from the Father, Sonne, and Holy Ghost: and in *1 Cor* 12. 4. 5. 6, the diversities of gifts are noted to be of the Spirit, the diversities of ministries (wherby those

gifts are administred) to be of the Lord (Christ;) and the *diversities of operations* (effect'd by the gifts and ministries,) to be of God (the Father.) The Hebrews also (as *Iarchi* here) interpret it, *I and my judgement hall*; by which phrase the Trinitie of old was implied, though now the faithlesse deny the same: for a judgement hall in Israel consisted of three at the least; vvhich in thir close manner of speech they applyed unto God; but their posterity understood it not. Christ here teacheth his Church, that every grace and good gift is from God, as also the increase thereof, *Iam. 1. 17, Eph. 3. 16*, that the spirituall ornaments are of his making, vvhich vworketh in us *both to Will and to doe, of his good pleasure, Phil. 2. 13*. Also that to him that hath shall be given, and he shall haue more abundance, *Matth. 13. 12*. As in our bodies we come naked into this vvhorld, without clothes or ornaments, so is the estate of our soules by nature, *naked and bare, Ezek. 16. 4. 7*, till Christ of his grace, by his Spirit, clotheth and adorneh us; *Rev. 3. 18*.

rowes of gold] he spake before of *rowes* simply, now he addeth of *gold*; either to signifie more excellent ordinances and graces under the Gospell, then under the Law, (as he promiseth, *For brasse I Will bring gold, and for yron, I Will bring silver, Ecc. Esai 60 17*), that should proceed from faith and loue, and not from fear as when she vvas under the bridle of the Law; (for we should not be like *horse and mule*, vvhose jaw must be bound with bit and bridle, *Psal. 32. 9*, and yeeld obedience by constraint: or, it meaneth a new supply of graces, so that we are changed into the image of God, *frō glory to glory, even as by the Spirit of the Lord: 2 Cor. 3. 18*. These promises may respect both the rules, ordinances, gifts & graces bestowed on his people, *Prov. 20. 15*, and the persons themselues that are furnished vvvith those graces; as *the precious sinners of Zion*, are said to be comparable to *fine gold: Lam. 4. 4*.

speck of silver] in Greek, *mark of sil-*

ver: vvhich vword *markes* (*Stigmata*.) Paul useth in *Gal. 6. 17*, speaking of the *markes of the Lord Iesus*, by suffering for his Gospell. Here it meaneth variety of graces, in the communion of the Saints, for their mutuall helpe, comfort and delight: as is opened in *Prov. 25. 11. 12. A word fitly spoken, is like apples of gold, with pictures of silver. As an earring of gold, and an ornament of fine gold: so is a wise reproofe upon an obedient eare*. Where we are taught, that both instructions and reproofes, are the ornaments of the Saints; vvhich they are prudently uttered, and obediently received. Neither of vvhich can be, without the speciall grace of God, vvhich both maketh these ornaments for us, & maketh us fit to receiue & put them on; for, *The hearing eare, and the seeing eye, the Lord hath made eue both of his. Pro. 20 12*. The Chald. paraphr. expoundeth this verse, of the Law vvhich God gaue unto Israel on the two tables, by the hand of Moses. But though the ordinances of the Law, vvere likened to *gold and silver*, vvhich with the Church then vvas decked, as God telleth them in *Ezek. 16. 13*, and the law of his mouth was better to his people, *then thousands of gold and silver, Psal. 119. 72*, yet the doctrine of faith, and ordinances of the Gospell with the graces accompanying them (heere promised) are much more excellent and glorious, *2 Cor. 3. 7. - 11*.

Verf. 12. *While the King*] Here the Church speaketh of the fruits and effects of Christs former graces; how in her and from her so adorned by her beloved, the odour of the Spirit of God in her, flowed forth and spread abroad to the delight of her selfe and others. By *the King* is meant Christ, as in *v. 4*, by *his round-table* (vvhich the Greek translateth *his sitting-down*, vvhich vvas vvvont to be in a round, or as in a ring, *1 Sam. 16. 11*.) may be understood the spirituall banquet of Christ vvvith his Church, feeding her vvvith his vvvord and graces: as *the table of the Lord*, in *Malach. 1. 12*, & *1 Cor. 10. 21*, signifie the

the communion betwene him and his people, as doth also the supping one with an other, *Rev. 3. 20.* The *Spikenard* is one of the pleasant fruits in the garden of the Church, *Song. 4. 13. 14.* but here it seemeth to be the oile or ointment made of Spikenard, which is *very precious*, vvhich they used to poure out and annoint men vvith; such as Mary anoynted our Lord Iesus vvith, as hee *sate at table vvith his friends, & the house was filled vvith the smel (or odour) of the ointment, Job. 12. 1. 2. 3.* Spiritually it signifieth the sweet smelling fruits of repentance, faith, loue, prayer, thanksgiving &c. vvvhich the Church sheweth forth by the communion of Christ vvith her; and in speciall of mortification, and communion vvith Christs death, buriall and resurrection, *Rom. 6. 3. 4. 5* &c. as that vvvhich Marie did unto Christ, vvvas to anoynt his body to the burying, *Mark. 14. 8, Job. 12. 7.*

13

Vers 13. *A bundle*] or, *A bagg of myrrh*: by *myrrh* is meant the sweet gumme that yssueth from the Myrrh tree, vvvhich is gathered and bound up in baggs: it vvvas the first of the chiefe spices, vvwhereof the holy anoynting oile in the Sanctuarie was made, *Ex. 30. 23*, & that holy ointment figured the graces of the Spirit powred out vpon Christ, & by him vpon his Church, *Esa. 61. 1, Psal. 45. 8, 1 Job. 2. 20.* See the annotations on *Exod. 30. 26.* With myrrh and aloes, the dead body of our Lord Iesus vvvas embalmed, *Job. 19. 39*, and vvwith it the vvise men honoured him at his birth. *Mat. 2.* He rebey the Church professeth her spirituall comfort vvvhich shee had in Christ, taking our humanity, filled vvwith the spirit of God vvwithout measure, dying for her sinnes, and rising againe for her justification: the feeling vvwhereof is as a sweet odour unto the beleieving hart. *A bundle* or *bag*, is for to keep safe, things that are of worth; as, *The soule of my Lord shall be bound in the bundle of life vvith Leb-dah thy God, 1 Sam. 25. 29.* So by this *bag of myrrh*, she signifieth her care to enjoy & possesse the benefits of Christ & of his

death, to the remission of her sins, which for his sake are all cast into the depths of the sea, *Mic. 7. 19*, vvvhich otherwise vvwith-out him should be sealed up in a bag, and and reserved against her for punishment, *Job. 14. 17.*

my Welbeloved] that is Christ; vvvhom she thus calleth, not because she loved him, but he loved her, and gaue himselfe to be the propitiation for her sins: where-upon she againe loveth him, because he loved her first, *1 Job. 4. 10. 19.* So she gloryeth not in her own righte confesse, but in that vvvhich her beloved is unto her: vvwho of God is made unto her, *Wisdome, and righteousness, and sanctification, and redemption, 1 Cor. 1. 30.* *Welbeloved*, in Hebrew *Dod*, is vvwritten vvwith the same letters that *David*; vvwhose name also signified *Beloved*: he vvvas a figure of Christ; and his father after the flesh, *Rom. 1. 3*, and Christ is often called *David*, as in *Ier. 30 9. Ezek. 34. 23, & 37. 24, Hes. 3. 5.*

unto me] A speech of faith, applying the promises and graces of Christ unto her own soule; as the Apostle also teacheth by his owne example, *Gal. 2. 19. 20.*

he shall lye all night] or, *he shall lodge, shall abide.* The night usually signifieth the time of darknesse and affliction: vvwherefore saee meaneth that Christ vvwith his consolations, should be her continuall joy and comfort, vvvhom she vvould hold fast by faith, against all tentations and troubles of this present life; and solace her selfe in him.

betwixt my breasts] dwelling in my heart by faith, *Ephe. 3. 17.* The *breasts* signifie also the ministerie of the Church, feeding the Saints vvwith the sincere milke of the vvword, that they may grow thereby, *1 Pet. 2. 2*, vvwhereupon the Prophet saith, *Rejoyce ye vvwith Ierusalem &c. that yee may suck and bee satisfied vvwith the breasts of her consolations, that yee may milke out, and bee delighted vvwith the abundance of her glory, Esi. 66. 10. 11.*

Vers 14. *A cluster of Cypres*] or, of *Campfire*; vvvhich is a sweet gumme; but

Cypres is a tree whose fruit groweth in clusters, and is also sweet. The Hebrew name: *Copher*, (from which *Caphura* or *Campfire*, as also the *Cypres* tree seemeth to be derived,) usually signifieth *Attainment*, *Propitiation*, or *Redemption*: according to which interpretation the holy Ghost here may have reference to the work and fruit of Christs death, whereby he became a *cluster of redemption* unto his church, being a *propitiation* for the sins of the whole world, 1 *Job* 2.2. the Sweetnes wherof is resembled by a *cluster* (which is of many berries compact together) of the sweet *Cypres*: for that his blood cleanseth us from all sin, 1 *Job* 1.7, and is accompanied with all other graces.

Engedi] the name of a place in the land of Canaan, which fell to the tribe of Iudah: and being neare the sea, and watered with springs, was a fruitfull soile, for gardens and vineyards: *Ios* 15.62 *Ezek* 47.10. it was called also *Hazizon Tamar* 2. *Chron* 10.2. vvhere the enemies coming against Ichosaphat he prayed unto God, and vvas delivered. Which victory may also be respected here, as a figure of the victories vvhich the church obteyneth by faith in Christ.

Ver. 15. thou art fair] Christ here speaketh to his Church, commending her beauty, vvhich she hath by his sanctification and cleansing, *With the washing of the Water by the word*, *Eph* 5.26. 27. as also by her constitution, and order, as mount Zion vvas beautifull for situation *Psal* 48.2. Of Tyros (a citie of merchandise) it is said, *Thy builders have perfected thy beauty*, *Ezek* 27.4. and of her Ancients, *Wise men*, *mariners*, *merchants*, *men of warr* &c, it is likewise said, *they have made thy beauty perfect*. *Ezek* 27.9. 10. 11. and in *Ezek* 28.7. he mentioneth the beauty of wisdom. So the citie and church of God, being builded by the doctrine of the gospel, furnished vvith men of gifts & graces, & endued vvith vvifdom from on high, is truly faire and beautifull in the eyes of Christ: and vvhen she obeyeth the voice of God

and forgetteth and forsaketh her ovvne natural corruptions, he taketh delight in her beauty, as it is said, *Hearken o daughter, and consider, and incline thine eare: forget also thine owne people, and thy fathers house: so shall the king greatly desire thy beauty* &c. *Psal* 45. 10. 11. Thus is the prophetic fulfilled, *With the joy, of the Bridegroom over the Bride, thy God will rejoice over thee: Esai* 62.5.

doves] so in chap. 4. 1. These *doves eyes* vvherevvith the Spouse is beautified, doe set forth the simplicity, sincerity, humilitie, meeknesse, but especially the spirituall chastity of the Church; vvwhose eyes are unto Christ alone, looking unto him for life and salvation, *Mat* 10. 16, *Psal* 123, *Philip* 3. 7. -- 10, *Esai* 17. 7. 8, *Ezek* 18. 6, & 20. 7, observing his wayes, *Prov* 23. 26, not beholding evill, nor looking on iniquity, *Habak* 1. 13. Contrary to vvhich are the lofty eyes, *Prov* 30. 13, eyes after idols, *Ezek* 20. 24, eyes full of adulterie, 2 *Pet* 2. 14, eyes beholding strange women, *Prov* 23. 33, and the like.

Verf. 16. Thou art fair] The Spouse returneth the praise of beauty unto her beloved: vvho is much fairer then the *sonnes of Adam*, *Psal* 45. 2. 3, from vvhom all her fairnesse is derived, so that the praise thereof belongeth not to her but unto him, *Psal* 115. 1: as the Apostle saith, *I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved me, and gave himselfe for me*. *Gal* 2. 20. Howbeit, though Christ be most faire, and beauty it selfe; yet such vvas his baseness and sufferings in the flesh, as *his visage was marred more then any man, and his forme, more then the sonnes of men*, *Esai* 52. 14, & 53. 2. 3. and such he often appeareth unto the world, to be in the Church, partaker of his afflictions. But the eye of faith, beholdeth his spirituall beauty, through all tribulations, and gloryeth therein, *Rom* 8. 35, -- 39, 1 *Pet* 1. 5. 6, & 4. 12. 13. 14. And vvhen the

the mysteries of the Gospell are opened, and the ordinances of Christ faithfully taught and practised; then doth the Spouse behold *the King in his beauty*, *Esai. 33. 17, And of his fulness: bue. We all received, and grace for grace; Iob. 1. 16.*

yea pleasant] or, also pleasant, amiable, delightful, beautifull. This is an addition unto the beauty of Christ, in respect of his pleasant and gracious administration of his covenant, doctrines, reproofs &c. For the Lords *staffe* called *Beautie* or *Pleasantnes*, signifieth his *Covenant* made with the people, *Zach. 11. 10*, and David desired to remaine in the Lords house all the dayes of his life, that hee might *behold the pleasantnesse (or beauty) of the Lord*, *Psal. 27. 4*, and Moses desireth that the *pleasantnesse* of the Lord might be upon them, in the performance of his covenant and promises, *Psal. 90. 17*. And Solomon sheweth that *pleasantnesse* shalbe unto them that rebuke the wicked, *Prov. 2. 24. 25*. All which, and the like, haue their accomplishment in Christ, reaching, admonishing, reproofing, comforting his people, with vwords of grace, vvhose *pleasant words* are as *an honey comb, sweet to the soule, and health to the bones*, *Prov. 16. 24*.

our bed] or, *our bedsted*. Beds were used either to rest and sleep upon, as *Psal. 132. 3. 4*, or to sit upon when they did eat and banquet, as we doe at tables, *Esth. 1. 5. 6*, *Amos. 6. 4*, *Ezek. 23. 41*. And figuratiuely the place of offering sacrifices, is called *a bed*, *Esai. 57. 7*.

green] or *flourishing* and *fruitfull*: for it is not meant so much of colour, as of flourishing growth and increase. This word applied unto men, meaneth prosperous & flourishing estate, as Nebuchadnezzar sayd, *I was at rest in my house, and green (or flourishing) in my palace*, *Dan. 4. 4*, and David likeneth himselfe to a *green (or flourishing) olive tree, in the house of God*: *Psal. 52. 10*, where the Greek translateth it *a fruitfull olive*. Hereby then the Church signifieth, that by her communion with Christ (whether by the similitude of bed

or boudr,) she became flourishing and fruitfull: as is said of them that are planted in the Lords house, *They shal still bring forth fruit in haarie age, they shal be fat and green*; *Psal. 92. 13. 14*. And this is the nature of the Gospell, where it is received by faith, that it *bringeth forth fruit*, and maketh men *fruitfull in every good work*, and *increasing in the knowledge of God*, *Colos. 1. 6. 10*. It may here also signifie the increase of the children of the Church, vvhich are begotten by the immortal seed of the word, through the power of Christ, giving a blessing to the ministerie of the same: The Chaldee paraphrast expoundeth this speech thus. *The congregation of Israel answered before the Lord of the world; how faire is the Maistie of thy holynesse; in the time that thou dwellest amongst us, and in favourable acceptation receivest our prayers: and in the time that thou dwellest in our beloved bed, and our children are multiplied on the earth; and we doe grow and multiply like a tree that is planted by a spring of water, whose lease is faire, and whose fruit is abundant.*

V. 17 *The beames*] or *the rafters*: it meaneth the timber wherof beames or rafters are made, which are called by this name, vvhhen they are cut downe in the wood, as in *2 King. 6. 2. 5*.

houses] or *edificies*: so named of building. Such figured the Churches of Christ, as in *1 Tim. 3. 15*, *the house of God*, is expounded *the Church of the living God*; & the faithfull Hebrues were the *house of Christ*. *Heb. 3. 6*.

Cedars] trees strong, tall and durable, the timber wherof is of sweet smell, & it rotteth not. To such *Cedars*, the Saints of God are compared, *Psal. 92. 13*, and the *Tabernacles of Israel*, are by Balaam likened unto such, for goodlinesse, *Numb. 24. 5. 6*. This wood vvas used in Solomons Temple, *1 King. 6. 9. 36*, & *7. 12*, & he made it common in Israel, *he made Cedars like the Sycamore trees which are in the vale, for abundance*, *1 King. 10. 27*, prefiguring the graces which should abound under Christ.

galleries] walking places, named of *running* because they run along by the house sides.

Elsewhere the vword is used for gutters vvherein vvaters runne, *Gen. 30. 38. 41. Exod. 2. 16.* vvhich may also haue use here, to signifie the pipes and conduits of Gods graces through vvhich the vvaters of his spirit are conveyed into their hearts. But because the spake of houses, this may rather be understood of galleries, signifying the meanes of conversing with Christ, in the communion of his graces. See the notes on Song. 7. 5.

Brutine-trees] or *Boratine-trees*. The Hebrew *Brothim* is found onely in this place, and seemeth to be that vvhich in Latine is called *Bruta*, vvhich is a tree like Cypres, and of a pleasant smell like Cedar, as *Plinie* sheweth, in *Nat. hist. l. 12. c. 17.* Hereupon the Greeke translateth it *Cypresse-trees*: but *Aquila* an exact Greeke translator, turneth it *Boratine*, as being of the tree named in Greeke *Boraton*, vvhich hath also affinity with the Hebrew name, and is a tree growing in Arabia: *Diodor.*

Sicul. biblioth. l. 2. These Cedar and *Brutine* trees, may be applyed both to the persons of men, as is foreshewed, and to the doctrines vvhewith the Church is builded upon the foundation Christ, *1 Cor. 3. 9. 10. 11. 12.* all vvhich set forth by these similitudes, are strong and firme, and of sweet odour to the comfort of the Saints, and glorie of Christ. So the holy persons and graces vvhewith the Church should be adorned, are by the Prophets likened to goodly trees, in *Esaï, 41. 19. & 55. 13. & 60. 13.* The Chaldee paraphraseth on this verse thus: *Solomon the Prophet sayd, How faire is the house of the Sanctuarie of the Lord, which is builded by mine hands, of Cedar Wood: but sayre shall be the house of the Sanctuarie which shall be builded in the daies of the King Christ, the beames whereof shall be of the Cedars of the garden of Eden (or of Paradise) and the galleries thereof shall be of Brutin-trees &c.*

CHAPTER. II.

I, am the rose of Sharon; the lillie, of the vallis.

As the lillie, among the thornes; so is my loue, among the daughters.

As the apple-tree, among the trees of the vvoode; so is my beloved, among the sonnes: in his shadow, I desired and fate-downe; and his fruit, was sweet to my palate. He brought me, into the house of wine, and his banner over me, was loue. Stay me, with flagons; strow me a bed, with apples: for I, am sick of loue. His left hand, under mine head; and his right hand, imbrace me. I adjure you, o daughters of Ierusalem, by the Roes; or by the Hindes of the field; if yee stirre, and if

CHAPTER. II.

I, am the rose that doth in Sharon grow; The lillie also of the vallis-low.

Like-as the lillie is, the thornes among; So is my Loue, among the daughters-yong.

As the apple-tree, among trees of the groue; So is among the sonnes, he whom I loue:

I in his shade desired and down-fate; And sweet his fruit was unto my palate.

Into the house of wine, he hath me led; And over me, loue was his banner-spread.

Stay me, with flagons; strow me a bed to lie, With apples: for even sick of loue am I.

His left hand, underneath mine head (hath place;)

His right hand also, me about-imbrace: O daughters of Ierusalem, you by The Roes, or by Hindes of the field, doe I

Adjure;

if yee stirre-up the Loue , untill it please.

8 The voice of my beloved ! behold
he commeth : leaping upon the moun-
taines ; skipping , upon the hilles . My
9 Beloved is like a Roe , or a fawne of the
Hindes : behold he is standing behind our
wall , looking-forth , thorow the win-
dowes , flourishing , thorow the lattices .

10 My beloved answered , & sayd unto me :
Rise-up thou , my loue my faire one , and

11 come thou away . For loe , the winter
is past : the rayne is over , it is gone-

12 away . The flowers , appear on the
earth , the time of the singing (of birds)

13 is come : and the voyce of the Turtle ,
is heard in our land . The fig-tree ,

putteth-forth her green-figgs ; and the
Vines with the tender-grape , give a

14 smell : Rise up thou my Loue my faire
one , and come thou away . My doue ,

that art in the clefts of the Rock , in the
secret-place of the stayres ; let mee see

thy countenance , let me heare thy voice :
for thy voice is sweet , and thy counte-

15 nance is comely . Take yce for us ,
the foxes , the little foxes , that corrupt

the vineyards : for our vineyards , have
tender-grapes .

16 My beloved is mine , and I am his ; hee
feedeth among , the lilies . Vntill the

17 day dawn , and the shadowes flee-away :
turne-about , and be thou like , o my be-

loved , to a Roe ; or , to a fawne of the
Hindes , upon the mountaines of Be-
ther .

*Adiure: if that ye stirring-doe-disease ,
And if the Loue yee stirr-up till it please .*

*My Loveds voice! behold he comes: he leaps
Vpon the mounts; upon the hilles he skips.*

*My Lou'd is like a Roe, or fawne of
th'Hinde:*

*Behold he standing is our wall behinde;
Thorow the windowes looking-forth-bee*

veiwes

Thorow the Luteesse flourishing: he-shewes.

My Loved spake, and unto me d.d say:

My Loue my fair-one, rise & come thy way

For Winter, loe, is past: over is the raine,

Its gone. The flowers, on earth appear again;

Come is the time of the birds singing-noise:

And in our land heard is the Turtles voyce.

The fig-tree, with her green-figs forth doth

sprout; (out

And Vines with tender-grapes a smell give-

My loue my fair-one, rise & come thy way.

My doue, that in clefts of the rocke doth

stay;

Within the stayers hiding-place-secret;

Sight of thy countenance o let me get:

Let me thy voice heare: for thy voice sweet is,

Also thy countenance hath comelyness.

The foxes, little-foxes for us take,

That in the vineyards wastful-spoil do make:

Because the tender-grape is on our vine.

He that my welbeloved is, is mine.

And I am his; mong lilies he feedeth,

Vntil the day with dawning-light-breaketh,

And til the shadowes fleeing-hence be gone;

Turne thee about, o my beloved one,

And be thou like the yong Hart, or the Roe,

That doth upon the mounts of Bether goe.

Annotations.

1 [] This is thought of some to bee the
speech of Christ: of others to be spo-

ken by the Church: which seemeth most
probable, and is so expounded by the
Chal-

Chaldee Paraphrast. If we understand it of Christ, it signifieth the excellencie of graces in himself, which he readily communicateth with his people: if of the Church, it sheweth her graces received from Christ, whereby she is lovely and delightfull, for sweet odour and beauty, *Hos. 4. 7.*

the rose of Sharon] in Greek, *the flower of the field*: but *Sharon* is the name of a place or plaine, which was very fruitfull, wherein King Davids herds of cattell were fed, *1 Chron. 27. 29.* and the Prophet mentioneth the excellencie of *Carmel* and *Sharon*, *Esa. 35. 2.* and when he threatneth desolation, he saith, *Sharon is like a Wilderness*, *Esey 33. 9.* but promising mercie to his people, he saith, *Sharon shall be a field of flocks*, *Esa. 65. 10.* The *Rose* is the Queen of flowers, most commendable for sweetness and beantie: so the *Lilie* (after mentioned) is glorious and amiable, even Solomon in all his glorie, *was not arrayed like one of these*, *Mat. 6. 29.* The *Lilie* is next in nobility to the *Rose*; saith Plinie, *lib. 1. 21. c. 5.*

of the valleys] or, *of the low* (or deep) places. These also were fruitfull places, where the Kings herds were fed, *1 Chron. 27. 29.* And as *roses* and *lilies* growing in Sharon at these vallies, had more moisture then those that grew on hills and mountaines: so hereby is signified the blessed estate of the Church in Christ, by whose grace it is in low and base estate made sweet and amiable like the rose and lilie; as the Prophet saith, *The Wilderness and the dry place shall be glad for them: and the desert shall rejoice and blossom as the Rose*; *Esa. 35. 1.* And the Lord saith, *I will be as the dew unto Israel, he shall blossom as the Lilie, and strike forth his roots as Lebanon*; *Hos. 14. 5.* But as here is mentioned the plaine of *Sharon*, and the *valleys*, which were open places where cattell fed, and not inclosed gardens: so by it may be signified, how the Church is exposed to persecution, to be plucked of all that passe by the way, and trodden down and eaten of beasts. And this the words following

doe more confirme. The Chaldee openeth these words thus. *The congregation of Israel, sayd; When the ruler of the World causeth his Divine-n to enter, it to dwell in the midst of me, I am like to a moist (or greene) lilie out of the garden of Eden; and my works are faire as the Rose. Which is in the plaine of the garden of Eden.*

Verf. 2. among the thornes] These are the words of Christ concerning his Love the Church, where he confirmeth and amplifieth the former speech; preferring her above other peoples, as the lilie is above thornes and thistles: and withall signifying how she is afflicted and pricked with them, as with thornes. This similitude the Scripture often useth; as, *If yee will not drive out the inhabitants of the land which ye let remaine of them, shall be prickes in your eyes, and thornes in your sides, and shall vex you in the land wherein yee dwell*, *Nym. 33. 55.* And againe, *There shall be no more a pricking brier unto the house of Israel, nor any giving thornes, of all that are round about them, thus despised them*; *Ezek. 28. 24.* This similitude sheweth also what the Church ought to be, harmlesse as lilies among the thornes; innocent as sheep among wolves; as doves, among ravenous birds, *Mat. 10. 16.* The *Lilie among thornes*, may also in speciall be understood of that which we call the *Wood vine*; which groweth and flourisheth in hedges and thornes.

my love] or, *my fellow friend; my companion*: as in chap. 1. 9.

the daughters] the congregations of peoples; as the Scriptures mention, *the daughter of Babylon*, *Psal. 137.* *the daughter of Tyrus*, *Psal. 45.* and many the like.

Verf. 3. the apple tree] The Church setteth forth the excellencie of Christ by the similitude of an apple tree, which the Scripture commendeth for three things, comfortable shadow, pleasant fruit, (both noted in this place,) and sweet smell, *Song 7. 8.* And as the apple tree hath more variety of fruits, then any other tree that groweth; (that it is not easie to reckon

up the many sorts of apples of different taste: so Christ excelleth in variety of graces vvhich hee bestoweth on his Church. The Chaldee paraphrast expoundeth this of the *Pome-citron tree*; but for the cause aforesaid, I would not restreync it to any one kinde, that the fulnesse of grace and truth which was in Christ, might here be observed; of whose fulnesse all we haue receiued, & grace for grace: *Iob. 1. 14. 16*

of the wood] or, of the forest or groue; vvhich are wilde trees, and without culture, bearing either none, or sour, butter and unfauourie fruits. Such is the state of all the sonnes of men by nature, *Rom. 11. 24.*, whom Christ farre excelleth in beauty, fruit, and comfort, *Psal. 45. 3.*, *Iob. 15. 1* &c.

my beloved] that is, Christ; in H. brew *Dad*, the same in signification with *David*; see the notes on *chap. 1. 13.*

the sonnes] of Adam, all whom Christ farre excelleth; *Psal. 45. 3.* The Chaldee expoundeth it of *Angels*; vvhich are the sonnes of God, *Iob. 1. 6.* But though it be true that Christ excelleth them also, *Heb. 1.*, yet the former similitude of the trees of the wood, teacheth us rather to understand it here of earthly creatures, as the Kings and Potentates, and wise men of the world, called sonnes in comparison with their peoples, before called daughters, in *v. 2.* So in *Rev. 1. 5.* Christ is the Prince of the Kings of the earth; in *Exek. 31. 3. 6.*, the King of Assyria is likened to a Cedar in Lebanon, under whose shadow dwelt all great nations; in *Dan. 4. 20. 21. 22.*, Nebuchadnezzar is likened to a tree strong, and high, under which the beasts of the field dwelt &c. and Iosias King of Iudah, under whose shadow the Iewes hoped to lue, *Lam. 4. 20.*, and others.

in his shadow] that is, in his protection, and defense. The tree shadoweth from the heat of the Sun; and Christ from the heat of the vvvraath of God, and from the persecutions of the world; as it is written, *There shall be a Tabernacle for a shadow in the day time from the heat &c.* *Esa. 4. 6.* and,

Thou (Lord) hast been a strength to the poor, a strength to the needy in his distresse; a refuge from the storme, a shadow from the heat; When the blift of the terrible ones is as a storme against the wall: Eisa. 25. 4. So the shadow of Egypt, *Eisa. 30. 2.* the shadow of Hishbon, *Ier. 48. 45.* signifie the defense vvherein men trusted; vvhich the faithfull repose in God and Christ alone, as in *Psal. 36. 3.*, *57. 2.*, & *17. 8.*, *63. 8.*, & *50. 1.* And they that trust in him shalbe safe from euill, as *Leborab* is thy shadow upon thy right hand; the Sunne shall not smite thee by day, nor the Moone by night; *Leborab* will keep thee from all euill, *Psal. 121. 5. 6. 7.*

I desired and sate] or, I much desired that I might sit. The forme of the Hebrew word increaseth the signification, as noting a continuall and feruent desire, of that which is pleasing, delightfull or profitable: and by sitting is meant abiding and resting, as in *Psal. 91. 1.* The Church therefore being by sinne, under wrath reueiled by the Law; and being maligned by the world, as a lillie among thornes; acknowledgeh her faith, hope, loue and delight to be in Christ Iesus, who hath delivered us from the wrath to come, *1 Thess. 1. 10.*, through vvhom we haue peace with God, *Rom. 5. 1.* & peace in him, though in the world we haue tribulation, *Iob. 16. 33*

his fruit] an other benefit vvhich the Church receapeth by Christ, that she is not onely delivered from euill, but made partaker of his goodnesse; in that the works of his Prophecie, Priesthood and Kingdom, his death, resurrection, and all fruits of them are communicated unto her by the Gospell, vvhich she feedeth upon by faith, to the refreshing and life of her soule. Fruits signifie graces and good vvorkes, vvhich are to the benefit of our selues and others, *Mat. 3. 8. 10.*, *Gal. 5. 22.*, &c; and is also applied to the doctrine of the Gospell, *Ioh. 15. 16.*, and signifieth a comfortable reward, *Psal. 58. 12.*, *Prov. 27. 18.* The Hebrewes refferre these things to the Law, which should better be applied to the Gospell; for the Chaldee paraphrast

raphraist here saith, *As the Pome citron tree is faire and commendable, among the unfruitfull trees, and all the World knoweth it; so the Lord of the World was faire and commendable among the Angels, when he was revealed upon mount Sinai, at the time that hee gave the Law unto his people: at that time I desired to sit in the shadow of his Divine-majesty, and the words of his Law were sweet to my palate. and the reward of his precepts is reserved for mee, in the World that is to come.*

Verf. 4. the house of wine] that is, either the wine celler, the place where wine is kept; or rather the banquetting house, vvhhere vvine is drunk. For cellars are called the *treasuries or storehouses of wine*, in *1 Chron. 27. 27.* Wine, besides that it slaketh thirst, cheareth also the heart of man, *Psal. 104. 15.*, causeth him to forget his sorrow and miserie, *Prov. 31. 6, 7.*, comforteth the sick, by cherishing and augmenting the vitall spirits. By this the Church signifieth encrease of grace from Christ, as the fruit of the vine, excelleth the fruit of the apple-tree, and is more comfortable unto the heart. And as her troubles and tentations were increased, so was his grace towards her, for spirituall consolations; *for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ; 2 Cor. 1. 5.* This house of wine, is like that in *Prov. 9. 1. . . 5.*, where *Wisdom* having builded her house &c. inviteth the simple to come and eate of her bread, and drink of the wine vvhich she hath mingled. Of the Hebrewes, Iarchi expoundeth this wine house to be the *Tabernacle of the congregation*, where the interpretation and explanation of the Law is given: answerable to vvhich now, is the assembly of the Saints; though it may also be understood of Gods book or Scripture, the true wine-celler that affordeth spirituall comforts.

his banner] or, *his standard*, a flag or ensigne spread abroad; a warlike signe, as in *cb. 6. 4. 10.* the Church is said to be terrible as an army *with banners*. And the banner lifted up, is a signe of fighting with joy

and victory, as in *Psal. 20. 6.* *We will shout joyfully in thy salvation, and in the name of our God, we will set up the banner.* So Christs banner over her, signified his defense and the victorie which hee giveth her over all her enemies, Sin, Satan, and the world: also the signe, that as all soules doe camp under their own standers, *Numb. 2. 2.*, so she under the Gospel, the ensigne of Christs loue towards her.

loue] that wherwith Christ hath loved us, *1 Iob. 4. 10.*, wherefore some reade it thus, *his standard was loue towards me.* By loue, the Church is redeemed, *Ephes. 5. 25.*, by it, everlasting consolation is given us, and good hope through grace, *2 Thess. 2. 16.* And hope maketh not ashamed, because the loue of God is shed abroad in our hearts, by the holy Ghost which is given unto us, *Rom. 5. 5.*

Verf. 5. Stay] or *Susteyne, Strengthen, Uphold ye me.* The Church in her soulesickness speaketh to her friends (the Ministers of Christ, and other Christians) that they, with the comfortable doctrines and promises of the Gospel applied unto her conscience, would stay and uphold her ready to fall as into a swoon, through trouble of minde, because of her own infirmities, and want of feeling of Christs grace, and blessing. Thus in figure, when Isaak had blessed Iakob, hee saith, *With corne and wine I have susteyned him*, *Gen. 27. 37.* Spiritually we are susteyned and strengthened by the words and promises of Christ, which comfort the heart, quicken the spirit, and strengthen faith when it is weake; as it is said, *Be ye also patient, stablish (or strengthen) your hearts; for the coming of the Lord draweth nigh; 1 Iam. 5. 8.*, and, *I long to see you, that I may impart unto you some spiritual gift, to the end you may be established, Rom. 1. 11.* An example may be seen in Iudah, when Ezekias spake unto their heart, and said, *Be strong and courageous &c. for there be more with us then with him: with him is an arme of flesh, but with us is Iehovah our God to helpe us, and to fight our battels. And the people stayed, (or rested) themselves upon the words of Eze-*

his King of Judah, 2 Chron. 32. 6. 7. 8. Likewise in the Apostles, who preaching the Gospell, confirmed (or stablished) the soules of the disciples, Act. 14. 21. 22, & 13. 23.

With flagons] to weet, of wine, which at banquets was wont to be distributed by flagons. When David had brought the Ark of God into his place, and had offered burnt-offerings and peace-offerings, and blessed the people; *hee dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good peece of fish, and a flagon, 1 Chron. 16. 1. 2. 3,* meaning a flagon (or pot) of wine; as flagons of grapes (that is, of wine made of grapes) are mentioned in *Hos. 3. 1.* So here, with flagons of the wine of grace and consolation, which Gods people haue distributed among them in the spirituall banquet of the Gospell, doth the Church desire to be supplied. *Flagons* are named for the wine in them: as the *cup* for the wine therein, *Luk. 22. 10.* The Hebrewes after their wonted manner, apply this to the doctrine of the Law; as the Chaldee paraphrast here saith, *Receive ye (O Moses and Aaron) the voyce of the words of the Lord, out of the midst of the fire, and bring me into the house of a wine, and susteyne me with the words of the Law, wherewith the world is delighted.* But it is the Law which causeth the sickness of the soule, as the Apostle sheweth in *Rom. 7,* and the Gospell of Christ healeth it, *Luk. 4. 18.*

Strow me a bed] or, *spread me, make me a couch, bolster me up.* The originall *Rappad,* signifieth properly to spread abroad as a bed to lye on, *Iob. 17. 13,* and so it is translated by the Greek *Strobafate,* which is, to strow a bed, as they were wont with hearbes; or to stiffe and bolster up. Thus it is of like meaning with the former word, for they used beds and couches at banquets, *Amos 6. 4, Esai. 1. 5. 6,* or it further signifieth her falling down as into a swoone, and as one not able to stand, is to lye down on her couch, which the desireth may be made and bolstered

With the apples, the comfortable doctrines and fruits of Christ forementioned in v. 3, vvhich the Chaldee explaineth, the interpretation of the holy words, which are sweet like the apples of the garden of Eden.

Sick of loue] in languishing with desire to enjoy the comforts of my beloved. The Greek translatereth it *wounded of loue.* The originall word signifieth also weaknesse, as in *Iudg. 15. 7. 11.* This speech implyeth a want of feeling and enjoying the presence and comforts of Christ, as by her after speech is manifest, when she saith, *I adjure you, O daughters of Ierusalem, if ye finde my beloved, that ye tell him that I am sick of loue, Song. 5. 8.* And that such is the Churches estate sometimes, appeareth by *Song. 3. 1. 2, &c. and 5. 6.* And as loue is one of the strongest affections, *Song. 8. 6. 7,* so the sickness which cometh of it, doth sore afflict and weaken the person; as may be seen in that evil example of Amnon, *sicke of loue for his sister Tamar, 2 Sam. 13. 1. 2. 4.* This sickness ariseth in the heart, by feeling the wrath of God due to us for sinne, and curse of his Law, *Psal. 50. 8, & 38. 3. 5. 7, Dan. 9. 11, Rom. 7. 24,* (whereupon it is said, *The inhabitant shall not say I am sick; the people that dwell therein, shall be forgiven their iniquity; Esai. 33. 24.*) and afflictions laid upon us for our humiliation, *Mic. 6. 13, Iob. 7. 18, & 30, 15. 15, & 10. 6, Lam. 3. 17. 18, Amos 6. 6,* in vvhich Christ sometimes, as it were, afflicted himselfe from us, *Iob. 15. 21, Psal. 77. 7. 8, & 80. 3. 7. 19.* The Church feeling and acknowledging her selfe sick, seeketh for the Physician, and is in the way to healh: for they that are whole need not a Physician, but they that are sick. *Mat. 9. 12.* And such as feelee not their death in sin, will not come unto Christ, that they may have life, *Iob. 5. 40,* who healeth all our sicknesses, *Psal. 103. 3,* as he himselfe was a man of sorowes, and acquainted with sickness, *Esai. 53. 3.*

Vert. 6. His left hand] understand, *is under my head;* or prayerwise, *let it be under mine head.* The Church by faith be-

holdeth the help of Christ himselfe, in the ministration of his Word and Spirit sustaining her, outwardly and inwardly, as with the left and right hand; upholding her head, folding about and comforting her heart, as a loving husband doth his wife in her sorrow and sickness; as the Apostle saith, the Lord doth *nurish and cherish* his Church, *Eph. 5. 29.* The like speech is repeated in *Song. 3. 3.*

under my head] as a pillow to rest upon. By sinnes and afflictions, *the whole head is sick, and the whole heart faint, Esai. 1. 5.* By the righteousness of Christ, and consolations of his Spirit, our sinnes are forgiven, and our consciences comforted; *1 Ioh. 2. 12, & 3. 21. Rom. 14. 17.* This grace is felt, when by the ministration of the Word, the *figs* and *apples* forementioned (in *v. 5.*) are applied to the repentant believing sinner: who saith, when his flesh and his heart is consumed and faileth; *The Rock of my heart, and my portion, is God forever: Psal. 73. 26.*

his right hand] which teacheth him fearefull things, *Psal. 135. 5.* to both his hands, even all that Christ is, his God head and Manhood, his life, death, resurrection, ascension; his weakenesse, power and glorie, are employed for the comfort and salvation of his Church.

doth embrace us] or, *let embrace me*, or, *Will embrace me*; it is a speech of faith, or prayer (as in *Chap. 1. 2.* *Let him kiss mee*) concerning the fruition of Christs love & graces. For to *embrace*, or *fold* the arms about one, is (as kissing) a sign of love, *Gen. 29. 13, & 48. 10.* In this sense we are comforted to *embrace* the wisdom of God, *Prov. 4. 7. 8.* This commendeth the love of Christ, that leaveth not his Church in her sickness, sins and infirmities; but cometh to her, comforteth & sustaineth her with his own hands, in manifestation of all love, compassion and kindness: and joyeth in her, as the *bridegroom* rejoiceth over the *Bride*, *Esa. 62. 5.* and keepeth her safe from evil. It setteth forth also the Churches faith and thankfulness, which seeth Christ

present in his doctrine and ordinances, and his Ministry, as if hee were crucified before her, *Gal. 3. 1.* and rejoyceth before others for his love and help: *2 Cor. 1. 3 4 5.* &c.

Verf. 7 I adjure you] that is, *I earnestly charge you* with an oath, for which if you break it you shall be guilty of punishment. This seemeth to be the speech of the Church here, as it is also after in *Chap. 3. v. 5.* & *Chap. 8. v. 4.* to the daughters of Ierusalem, her friends, of whom see *Chap. 1. 5.* An adjuration, and a curse, are much of like nature, and one is sometime put for another: see *Gen. 24. 8. 41. Ios. 6. 26.* & *1 Sam. 14. 24. 27. 28.* So it sheweth the weightiness of this speech.

by the Roes] here may be understood, yet that are by the *Roes*: yee which feed your flockes abroad in the fields, where the *Roes* and *Hindes* run: or, abide *With the Roes*, or *With the Hindes of the field.* Some take it as if the oath were by them; which cannot be: but unproper and figurative, seeing others, and adjurations are by the name of God onely: *Deut. 6. 13. Gen. 24. 3.* The *Roe* and *Hinde* are wilde beasts of the field, and have the notation of their names, of *armies* and *powers*: and by wilde beasts, the nations of the world are often signified, which were not of the Lords fold, among his sheep: so that the daughters of Ierusalem (Gods elect) being with and among them, are charged (and it may be figuratively by the, as the instruments by whom God would punish them if they kept not this charge) to beware that they troubled not her Love. Moreover the *Roe* and the *Hinde* are set forth in Scripture for examples of swiftnesse of foot, as in *2 Sam. 2. 18.* & *22. 34.* which being referred to the punishment for breaking this adjuration, may signify the swiftnesse of Gods judgements on them that shall so do. These creatures are also mentioned when speech is of love between man and wife: as in *Prov. 5. 19.* Let her be as the loving *Hinde*, and as the pleasant *Roe*, &c.: that as the males and females of these beasts, doe dearly love one another, so is the

the unfeigned love betwene man and wife, and between Christ and his Church. And hereunto this speech may have respect: the rather for that after in vs. 3 the likeness Christ to a *Queene*, or a *young Hunt*. And as the heavens, earth, seas &c., are called to witness against men if they sin. *Deut. 30. 19, Is. 24. 27*, so the Rivers and Hills shall rise up and condemn such as break their faith and faith unto Christ.

If *ye stirre, in I if ye stirre up* } or, *if ye awake, in I if ye wake up*: they are both words of one signification, save that they differ in form; and being both referred to the *Loue* after mentioned, they receive a stirring up or disquieting much or little. But the former may have reference to the daughters of Jerusalem, that they themselves stirre not, in this peace and quietnesse of Christ and his Church: the latter, *if ye stirre up*, is referred to the *Loue*, that it be not disquieted. And the word *If*, used in oaths and a jurament, is a prohibition upon penalty. *See that ye stirre not*; as in *Gen. 21. 23, Swear unto me here by God, if thou shalt be unto me*: that is, that thou wilt not ly: and in *Matt. 8. 12, if a light be given*: which is explained in *Matt. 16. 4. a light shall not be given*. *Stirring*, is opposed unto quietnesse or sitting still, and unto sleep: and I rest, *Psal. 80. 3, & 35. 23, Deut. 11. 25, Zach. 2. 13, & 4. 1*, and the Lord is said then to stirre up or awake, when he delivereth his Church out of troubles, *Psal. 73. 65, 66*, & the Church then stirreth up the Lord, when it earnestly prayeth for such a deliverance, *Psal. 14. 1, 25*. The Chaldees Parable, and other H. brows understand it so here; but apply it to the deliverance of Israel out of *Egypt*, which might not be untill the time appointed of God: and if we take it in this sense, the daughters of Jerusalem are charged to suffer still, and on, for & with Christ, in faith and patience, unto the coming of the Lord, *1 Ion. 5. 7, 1 Pet. 5. 6, 7*, & not to provoke him by murmuring, or otherwise, through fear and unbelief: a figure whereof may be seen in Christ, sleep-

ing in the storme, and the disciples waking him; *Matt. 4. 27, -- 40*. But it may be applyed unto the stirring and provoking of Christ by sin, for which he often departeth from his people; and chasteneth their transgressions; *Ex. 23. 20. 21, Eph. 5. 2, & 6. 10*, that they should by no means grieve the holy Spirit of God, *Eph. 4. 30*.

the *Loue* understand, my *Loue*, meaning Christ her beloved; who is called *Loue*, for excellencie sake (as in *Song. 1. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100*, because God is *Loue* 1 *Job. 4. 8*, most worthy to be loved, and loving him most dearly. *Solomon*, for *lovers*, in *Hos. 8. 9*. Afterward the Spouse her selfe is called by this name *Loue*, in *Song. 7. 6*.

untill it please } or, untill he please, speaking of Christ: & being understood of stirring up or provoking him by sin, it meaneth never; for so the word untill, often signifieth: as Michal had no child untill the day of her death, 2 *Sam. 5. 23*, that is, he never had any; and the iniquity that had not been purged from you, till; *Ex. 21. 1, and, I will not leave thee, untill I have done, that which I have spoken unto thee, Gen. 28. 15, & sundry the like*.

V. 8 The voice } Here the Spouse breaketh out and rejoiceth to hear the Bridegrooms voice; & signifieth to her friends, the comforts that she had thereby: as it was her soules sikeynes & grief, when he withdrew himself, and hid himself from her. By the voice is meant the word of his grace, the preaching of the Gospel: which she knew to be his, and receiveth with joy, as Christ's shee is said to hear & know the voice of the shepherd, & not a stranger, *Job. 10. 3, 4 &c.* In this sense, he said before Pilate, *Every man that is of the truth, heareth my voice, Job. 18. 17*, and, they knew not the voices of the Prophets, *Act. 13. 27*, that is, their doctrines; and to say if ye shall hear his voice, harden not your hearts &c. *H. b. 3. 7*. This voice is heard before his coming, to prepare the hearers to receive him: as John the Baptist (who prepared the way before Christ) is called

called the *Voice of a cryer* &c. *Mar. 1. 2. 3.* *behold he commeth*] A further degree of grace from him, and comfort in her, that she not onely heareth his voice, but seeth him comming to saue her, as is promised in *Esa. 35. 4.* By the preaching of the Gospell, received with faith, Christ himselfe commeth, and is present with his people, *Iob. 13. 20. Gal. 3. 1.* And as the Church was *sicke of loue*, *2. 5.* so Christ here answereth to her desire, fulfilling that which he promised, *If a man loue me, he will keep my words; and my father will loue him; and we will come unto him, and make our abode with him; Iob. 14. 23.*

leaping] a similitude taken from the *Rees and Harts*, wherunto Christ is likened in *2. 9.* which are swift in running, and skip upon mounts, hills and rocks: as in *Esa. 35. 6.* *the lame man shall leap as an Hart.* Hereby therefore Christs speed and readinesse to help is signified.

upon the mountaines] that is openly and apparently to the eye of faith; as in *Nabum. 1. 15.* *Behold upon the mountaines, the feet of him that bringeth good tidings* &c. Spiritually by the *mountaine and hills*, may be meant the Kingdomes and Nations of the world, subdued unto Christ by the preaching of the Gospell, *Reb. 11. 15.* Or, it may be translated, *over the mountaine, and over the hills*; passing over all impediments which might seeme to hinder him, as the Gunes of his people, the opposition of the world, and the like. So the aduocaries of the Church are likened to a mountain, in *Zach. 4. 7.* *Who art thou, o great mountaine? before Zerubbabel thou shalt become a plaine.* And, by the preaching of the Gospell, *every mountaine and hill shall be made low*, *Esa. 40. 4.* See also *Esa. 41. 15.* & *42. 15.* *Habak. 3. 6.*

Ver. 9. Like a Ree] for swiftnesse, *2 Sam. 2. 18.* and for pleasantnesse, *Prov. 5. 19.* The same is meant by the next similitude of the *Fawne* or *yong Hart*; *2 Sam. 22. 34. Prov. 5. 19.*

fawne of the Hinder] or, of the *Harts* (for the originall word implyeth both

males and females,) and she speaketh in the plural number, either because the *Fawne* is ingendered of both male and female, which delight each in other; or for excellencie, as *Sol. Iarchi* expoundeth it (*the Fawne of a voice Hinde* (or *Hart*.) Here the Church sheweth the readinesse of Christ to help her; as in *2. 8.* she saw him come leaping and skipping; so by these two creatures, most swift of foot, she signifieth the speed he maketh; as in *Chap. 8. 14.* and the mutuall loue and delight betweene them; according to *Prov. 5. 19.*

bind our Wall] This signifieth a more neere communion with Christ, then when he was farther off leaping on the mountaines; and yet not so neere, but there was still a wall betwene her and him, which parted them: so the degrees of grace are here meant, whereby Christ manifesteth his loue to his Church, not wholly at once, but as he seeth good for us; that by beholding and delighting in his goodnesse, we may be drawne to follow him, calling us after him *2. 10.* His *standing behind our Wall*, if it be referred to Christ himselfe, may be understood of his incarnation, when he dwelt in our house of clay (as it is called in *Iob. 4. 15.*) and in our flesh, appeared, preached, suffered &c. to draw us after him into the Kingdom of his Father; as *Iob. 1. 14.* *the Word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* If it be referred to the wall, which God hath made for his Church, it may mean his holy ordinances, (which in the time of the Law, were a *middle Wall of partition*, as Paul nameth them, *Eph. 2. 14.*) behind which Christ standeth, speaketh, and sheweth himself though more obscurely. But we may best apply it to our own wall, meaning of the heart, (as the Prophet speaketh of *the Walls of his heart*; *Ier. 4. 19.* which the Greeke there translateth *the senses of his heart*;) and it agreeth with that saying, *Behold I stand at the dore and knock* &c. *Reb. 3. 20.* For the naturall sense

ses and understanding of our hearts; are as a wall to hinder us from Christ, till they be pulled down, and reformed according to the knowledge of God. And so it is prophesied of Christ, that hee should *unwall* (or cast down the walls of) *all the sonnes of Seth*, Num 24. 17, that is, (as the Apostle openeth,) should by the preaching of the Gospell, pull downe *strong holds*, cast downe *imaginings*, and every high thing that exalteth it selfe against the knowledge of God; and bring into captivity every thought, to the obedience of Christ; 2 Cor. 10. 4. 5.

looking through] or, *looking-in*, at the *Windows*: this word, used onely here, and in Psal. 33. 14, & Esai. 14. 16, signifieth a looking narrowly, and an intentiue observation of that which is done or suffered by others: So it noteth Christs providence and care of his Church and all her wayes; to see how she would accept of him and his word.

flourishing] or, *blossoming*; that is, showing himselfe as a floure, sweet, pleasant, amiable: to teach, that Christ commeth not unto his, without profit and comfort to their soules. For as he is all gracious: so he proffereth grace to his Church. The Greek translateth it *looking in*; agreeable to the former word.

latteresses] a word not elsewhere used in the Hebrew; but the Chaldee useth it for *Windows*, as in Ios 2. 21. And as *Windows* and *latteresses* doe both serve to let in light into the house: so (according to the former interpretation) they may here be applied to Christ, through whom grace shined in his humane nature; or to his ordinances, through which the light of grace shineth unto us, as by his Word, *Scales of the Covenant* &c: or to the hearts of his people, into which he conveyeth heavenly light. But his looking in to his Spouse through these, betokeneth also his secret observation of her, and all her doings: for things which one doth secretly unespied are said to be by looking out at the window; as in Prov. 7. 6, &c.

Gen. 26. 8. And as for her, she seeth him not plainly, but as through windowes and latteresses; for in this life we know but in part; and now *Dee see through a glasse darkly*; 1 Cor. 13. 12. The Chaldee referreth this speech to Gods respect of his people, when they kept the Paschever in Egypt, Exod. 12, which was a figure of Christ our Paschever sacrificed for us, 1 Cor. 5. 7.

Vers. 10. *answered*] or, *sake*. Shee telleth here the end and fruit of Christs swift coming, to call her by his Word and Spirit, from her present estate and place of affliction, unto a better; or from that slouth or security wherein she lay, to follow him in the faith and love of his Gospell: for when we with open face, behold as in a glasse the glorie of the Lord, we have also this grace added, that *Dee are changed into the same image, from glory to glory, even as by the Spirit of the Lord*: 2 Cor. 3. 18.

Rise up thou] or, *Rise up for thy selfe*, and for thy good: so after, *Come away for thy selfe*. Sitting or lying still, fitteth not with a Christian in this life, who is called to runne the way of Gods commandements, Psal. 119. 32, and to follow the Lamb whither soever he goeth, Rev. 14. 4. By our own default and negligence, we want the comforts of Christ and his communion: but this our saine is reproved and made manifest by the light: *Wherefore he saith; Awake thou that sleepest, and arise from the dead; and Christ shall give thee light*. Eph. 5. 13. 14. Hereunto Christ calleth us, with words of love and kinde-ness.

come thou away] or, *goe thou*, or, *get thee away*. Such words God used to Abraham, when he called him out of his Countrey, Gen 12.

Vers. 11. *Winter*] a time of cold, hardness, storme and tempest; wherein floures and fruits are consumed; travel is difficult: for then God *casteth forth his ice like morsels; who can stand before his cold*? Psal. 147. 17. Therefore Christ saith, *Pray that*
your

your flight be not in the winter, Mat. 24. 20. raine is over] or *is changed*, that is, pass away, and faire wether come in the place. Raine in winter is an hinderance of travel or going abroad, as appeareth also by Ezr. 10. 9. 13. These things may be applied to outward troubles and greivances in this life, by the malice of the vvorld: as vvhen Israel vvvas in the bondage of Ægypt, and of Babilon; and after vvvere released: likevvise to the spiritual vvinter, rayne and rage of Antichrist, after vvvhich the graces and fruits of the gospel began to flourish againe. May also signifie the afflictions of soule, vvherein feares and sorrowes are fitted up like tempests; by the vvrrath of God, caused by sin, discovered & styred up by the Law Rom. 3. 20. and 4. 15. and 7. 5. 8. 23. 24. All vvvhich by Christs comming are done avway, Rom. 7. 25. For that man is, *an hiding place from the wind, and a covert from the tempest: Esa. 32. 2.* and through him *we being justified by faith, haue peace vvith God, Rom. 5. 1.* and his Tabernacle is *for a place of refuge, & for a covert from storme and from rayne; Esa. 4. 6.* The same thing is elsevvhere signified by the scorching heat of the summer, Rev. 7. 16. 17.

11 Ver. 11. *The flowers*] or, *The flourishing things, (the i. o. d. r. i. n. g. s.) appeare.* A description of a pleasant and fruitfull Spring, after a dolefull vvinter: signifying Christs gracious & cōfortable gifts, for the delight & benefit of his church, after the removal of the former evils. These *flowers* may be understood, both of the Saints themselves vvvhich novv began to hold up their heads: and of the graces of the spirit, vvhervvvith they are adorned, for their mutual comfort: vvvhiles the joyfull tidings of the gospel are discovered unto the consciences of afflicted sinners, to assure them of the favour of God. Thus unto Pharaohs butler in prison, vvvas signified his restoring to his former good estate, by a dreame of vine-branches that budded, blossomed, and brought forth grapes; Gen. 40. 9. 10. 13. And vvwhen God

promiseth grace to his people, he saith, *Israel shal blossom, and bud, and fill the face of the world vvith fruit, Esa. 27. 6.* and *they of the citie shal flourish like grasse of the earth, Psal. 72. 16.*

the earth] which being naturally dry and barren, (and cursed for mans syn, Gen. 3.) is by the blessing of God, and by meanes of the raine and dew of heaven, made fruitfull: and this is applied unto our sinfull barren nature, made fruitfull by the blessing and gospel of Christ; Heb. 6. 7. 8. 9. So God promising to heale the backsliding of his people, and to love them freely, after his anger is turned away, saith, *I vvill be as the dew vvnto Israel, he shal grow as the Lilie, and cast forth his roots as Lebanon; his branches shal spread, and his beauty shalbe as the Olive tree, &c.; Hos. 14. 4. 5. 6.* The Chaldee parayphrast applieth these *flowers* to *Mosis and Aaren, vvvhich vvvere like vvnto Palm tree branches, and appeared to doe miracles in the land of Ægypt.*

singing] to weete of birds, as after in special, he nameth the *Turtle dove*. This is both a signe and an effect of the Spring time, which cheareth all creatures, and causeth them in their kind, to sing praises unto God: and these birds and turles, signifie the Saints, who feeling the comforts of Gods word & spirit, doe sing his praise; and vvith psalms & hymns & spiritual songs, doe sing and make melodie in their heart to the Lord, Eph. 5. 19. As it is written, *They shal lift up their voice, they shal sing for the maiestie of the Lord, &c. From the utmost part of the earth, haue we heard songs, Glory to the righteous: Esa. 24. 14. 16.*

of the turtle] The Church it self, is sometime meant by the *Turtle*, Psal. 74. 19. & the *Dove*, Song. 2. 14. & 5. 2. sometime the holy Ghost vvith his graces, is resembled by a dove, as at our Lords baptism, Mat. 3. 16. and thus the Chaldee expoundeth it here, *the voice of the holy Ghost*. So it signifieth the voice of the spirit, in the people of Christ, mutually comforting one another, and joyntly praising God,

God, with and for his graces. The Turtle dove casting her feathers, is said to hide herself in winter in holes of trees, her voice therefore being now heard, signifieth that Summer was come.

13 Ver. 13. *her green figs*] or, *her unripe figs*; such as the figtree thrusteth out in stead of flowers which appeare on other trees. A signe not onely of the spring, but of a fruitful yeare. Our Saviour saith, *Learn a parable of the figtree. When her branch is yet tender, and putteth forth leaves, ye know that Summer is nigh*: Mat. 24. 32. And the blessing of God upon his church, is hereby signified: as on the contrary, when he threatneth to consume the same, he saith; there shall be *no grapes on the vine, nor figs on the figtree*, &c. Ier. 8. 13.

tender-grape] or, *young smal grape*, called in Hebr. *Smadar*, a word used onely in this Song, here, and in v. 15. & c. 7. v. 12. By this varietie of fruits, is figured the varietie of graces the good workes and sweet odour of them, which appear in the saints after they are reconciled to God by Iesus Christ; who is the true vine, the faithfull are the branches; who when they beare much fruit, the Father is glorified, Iob. 15. 15. 8. The people of God themselves are also likened to grapes, and figgs; as, *I found Israel like grapes in the wilderness*; *I saw your fathers, as the first ripe in the fig-tree*; &c. Hos. 9. 10.

rise up thou] or, *rise up for thy self*, as in v. 10. which exhortation is here againe repeated.

14 Ver. 14. *My dove*] so Christ calleth here his church. The Dove is mournfull, sociable, harmlesse, chaste, fearfull, &c: as, *I did mourn as a dove*, Esai. 38. 14. and, *We mourn sore like doves*, Esai. 59. 11. Againe, who are these, that flie, *as the doves to their windows* (or lockers) Esai. 60. 8. and in Ezek. 7. 16 *they that escape of them, shall escape, and shall be on the mountaines, like doves of the vallies*, all of them mourning every one for his iniquitie. And in Hos. 11. 11. *they shall tremble as a dove, out of the land of Assyria*: in Mat. 10. 16, *be harmlesse as doves*.

All which properties agree with the church in this her estate; especially fearfulness, and mourning for her iniquities; whereby she became sick of love, v. 5.

the clefts of the Rock] hidden there for feare of enemies; as it is written, *O ye that dwell in Moab, leave the cities, and dwell in the Rock; and be like the dove, that maketh her nest in the side of the holes mouth*: Ier. 48. 28. The Rock whither this dove the church was now fled, seemeth most properly mean to faith in Christ as Mat. 16. 18 wherein she hid herself, for feare of Gods wrath for her sinn; and yet durst not shew her selfe: or, the election of God, which as a sure and rocky foundation abideth for ever. Herewith compare Exo. 32. 22, where Moses was put in a cleft of the rock, and covered with Gods hand, while he passed by.

secret place] or *hiding place*: thus David often calleth God his *secret* or *hiding place*; as in Psalm 32. 7. *Thou art a secret place to me, from distresse thou wilt preserve me* &c. See also Psal. 61. 5: & 91. 1.

staves] Heb. *stayes*, or *steep place*. This as the Rock aforesaid may signifie Christ; by faith in him, we ascend unto God, by degrees, as by *staves*: he being the Ladder, which Iakob saw in vision, upon whom the angels of God ascended and descended; Gen. 28. 12. Iob. 1. 5. 1.

let me see thy countenance] or *cause mee to see thy personage, thy visage, thy forme, fashion shape, sight, or appearance*: (see chap. 5. 15) that is, styrre up thy faith and hold up thy face with comfort, come unto mee, vvaile before me, and be upright: as Gen 17. 1. Present thy body, as a living sacrifice, holy &c, Rom. 12. 1. So the Chaldee, expoundeth it, *Show mee thy countenance and thy righteous works*.

heare thy voice] that is thy prayers, praises, songs, thanksgivings &c Psal. 7. 3. and 26. 7. and 28. 2. & 42. 5: call upon me, in all thy feares and troubles: as in Psal. 50. 15. *Call on me, in the day of distresse* &c. By these words, Christ both sheweth her the cause of her soules sicknes, to be her

own infirmities, and negligence in prayer and other holy duties, as also comforteth her, against her feares and the conscience of her infirmities. Thus the Chaldee also explaineth it, *Let me heare thy voice, for thy voice is sweet in prayer, in the house, of the little sanctuarie, and thy countenance sheweth in good works.*

is sweete] that is, pleasing and acceptable, being uttered in faith and according to the will of God: as it is written. *Then shall the offerings of Iudah and Iersal'm bee sweet (that is pleasing) unto the Lord. Mal. 3. 4* but unto the transgressors he saith, *your burnt offerings are not acceptable, nor your sacrifices sweet unto me; ler. 6. 20.*

comely] or, to be desired, beautiful, as in Song. 1. 4 These praises of the church are spirituall, and according to the esteeme of God, not of men: for even Christ himselfe in respect of worldly reputation, had his visage and forme so marred, that many were attonied at him: he had no forme nor comeliness, *Esai. 52. 14. & 53. 2.*

55 Vers. 15 *Take ye for us the foxes*] It is uncertaine whether these words be spoken by Christ, or by the church, or both: but they seeme rather to be Christs words, directed chiefly to the watchmen, and ministers of the church. By Foxes are meant false prophets and hereticks: as in *Ezek. 13. 4. O Israel, thy prophets are like the Foxes in the desert.* Such are by Christ likened to *Volutes*, *Mat. 7. 12.* And the Apostle to the Elders of Ephesus giveth warning of such, *Act. 20. 28. 29. &c.* and all Christians are to marke and espie such, *Rom. 16. 17.* The taking, (or apprehending and holding fast) of these foxes, is the discovering and refuting of their errors, the judging, censuring and casting them out of the Church; *1 Tim. 1. 3. 18. 19. 20.* or avoiding them, if they be none of the Church, *2 Iob. 10.* And because the vine keepers knowing the malignity of Foxes, would destroy them, but by reason of their subtilty they often escape, and are not taken; therefore hee saith *Take*; meaning by consequence the rooting of

them out. And as the Foxe is famous for his craft and subtilty; so are false Teachers, called therefore *deceitfull Workers, transforming themselves into the Apostles of Christ*, *2 Cor. 11. 13.* And not they only but crafty tyrants, and other like enemies, may be meant by foxes; as Christ called Herod a Foxe, *Luke 13. 32.* also finnes of all sorts, may by reason of their deceitfulness (Heb. 3. 13,) be here implied under the name of Foxes; whose property is to haue holes in the earth, *Mat. 23. 20.* as finnes are hidden in the fraudulent hearts of men.

the little Foxes] the lesser sort of finnes, errors, false teachers &c. even in their beginning and first bud; when they may seeme to be lesse hurtfull: as is said of Babylon: *Happy shall he be that taketh and destroyeth thy little ones against the rock; Psal. 137. 9.*

corrupt the vineyards] by devouring the grapes, the foxes corrupt, marre and destroy vines and vineyards: so finnes, sinners and hereticks, destroy the faith, doctrine and Churches; making shipwreck of faith, *1 Tim. 1. 19.* their word eateth as doth a canker, *2 Tim. 2. 17.* they are vaine talkers, and deceivers of mindes; *Who subvert whole houses*, *Tit. 1. 10. 11.* they privily bring in beresies of perdition: being as naturall brut-beasts; made to be taken and destroyed, *2 Pet. 2. 1. 12.* Of such, the Lord complaineth, *Many Pastors have corrupted my Vineyard*, *Ierem. 12. 10.*

for] Hebr. *ana*; which word is often used in sted of *for*, as in *Psal. 60. 13.* *Esai. 64. 5.* *Gen. 12. 19.*

hauc tender grapes] or, bring forth the tender grape. This reason sheweth the love and care of God towards his Churches and people that are fruitfull. If they beare wilde grapes in sted of wholesome fruit, hee will take away the bedge of his vineyard, and it shall be eaten up, *Esai. 5. 4. 5.* Every branch in Christ that beareth not fruit, his Father the Husbandman, taketh it away: and every

every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit; *Iob. 15. 2.* and when the fruite is yong and tender, hee hath care to preserve and cherishe the same.

Verl. 16. is *mine*] Heere the Spouse professeth the joyfull communion between Christ and her, which shee now feelth renewed after her soule sickness. Christ is ours, vwhen by faith wee apply him and all his graces, his death, resurrection, ascension, intercession &c. unto our selues, as our own. *Because we thus judge, that if one died for all, then are all dead; 2 Cor. 5. 14. I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me &c. Gal. 2. 20. And wee haue knowne and beleebed, the lone that God haib to us; 1 Iob. 4. 16.*

and *I his*] by the covenant of his grace: as it is written, *I entered into covenant with thee, saith the Lord God, and thou becamest mine; Ezk. 16. 8.* Or, as the former branch signified her faith to justification, so this latter, her sanctification; whiles by holinesse of life, she giveth her selve to Christ in all obedience to doe his will, *Rom. 6.* And, *hereby we know that wee dwell in him, and hee in us, because hee hath given us of his Spirit, 1 Iob. 4. 13.*

feedeth among the lilies] this signifieth the continuance and increase of grace; for that faith and holinesse might be increased daily, Christ by his Spirit, and by the ministry of his word, feedeth his flock among the faire, sweet and comfortable Lilies of the Scriptures; and in the communion of the Saints, which are like *Lilies among thornes, v. 2.*

Verl. 17. *Untill the day dawne*] or, *untill the day blow*, or, *breath forth*; to wit, light: as appeareth by that which followeth, *the fleeing of shadowes.* Although it may haue reference to the blowing of the winde at the breake of the day. The like speech is used againe in *Song. 4. 6.*

the shadowes flee] that is, the darknesse of the night flee: as on the contrary, when *the day goeth away*, the shadowes of the evening are said to bee stretched out, *Ier. 6. 4.*

turne about] to weete, unto me, haue respect unto and care of mee: it is a request of comfort from Christ, as David saith, *Thou didst much increase my greatnesse, and didst turne about and comfort mee, Psalm. 71. 21.* The Spouse heere in the night and darknesse of her tribulation and temptation, desireth Christ to bee ready at hand for her helpe, by the comforts of his Word and Spirit. The night and shadowes thereof, doe signifie either the darknesse of ignorance and sinne, when the truth and way of God is not knowne, *Ephes. 5. 8, 1 Iob. 1. 6, Mic. 3. 6,* or the time of trouble and persecution, *Lam. 3. 1. 2,* the day is the time of knowledge, holinesse, comfort, peace and joy, *1 Thess. 5. 5, 2 Tim. 13. 12. 13, Est. 8. 16.* The dawning or breake of this day, is the sense and feeling of inward joy and comfort by the Word and Spirit; as the Apostle willet us to take heed unto the sure word of prophesie, as unto a light that shineth in a darke place, *untill the day dawn*, and the day star arise in our hearts, *2 Pet. 1. 19,* the fleeing of the shadowes, is the removing away of blindenesse, ignorance, sinfullnesse, milerie and trouble; which God beginneth to his people in this life, and continueth till the end; when *the day of the Lord*, and *the day of Christ* shall appear, *1 Thess. 5. 2, 2 Thess. 2. 2,* when there shalbe eternity of light, and joy to the faithfull.

to a Roe] for swiftnesse to help me, and pleasantnesse to delight me: see the notes on v. 9.

swan of the Hinder] or *of the Harts*, that is, a yong Hart: see v. 9.

of Beiber] or (by interpretation) of *division, of partition.* This seemeth to be the place called also *Bibron*, vvhich vvvas on the outside of Iordan, *2 Sam.*

2. 29, called *partition*, because it was parred by the river Iordan from the land of Iudea. And on those mountaines (as

by this Scripture appeareth) Harres and Roes used to runne, from whom the similitude is taken.

CHAPTER. III.

VPon my bed, in the nights, I sought *him* whom my soule loveth: I sought him, but I found him not. I will rise now, and goe-about in the citie; in the streets, and in the broad-places, I will seek *him* whom my soule loveth: I sought him, but I found him not. The watchmen that goe-about in the Citie, found me: Saw ye, *him* whom my soule loveth? *It was but a little that I had passed from them, but I found him* whom my soule loveth: I held him, and would not let him goe, untill I had brought him into my mothers house; and unto the chamber, of her that conceived me. I adjure you, o daughters of Ierusalem, by the Roes; or, by the Hindes of the field: if ye stir, and if ye stirre-up the Loue, untill it please.

Who is this that commeth-up, out of the wildernesse, like pillars of smok: perfumed with myrrh, & frankincense; with all poudre of the merchant?

Behold, his bed which is Solomons, threescore mighty-ones are about it: of the mighty-ones of Irael. They all, hold the sword, being expert in war: every-man hath his sword upon his thigh, because of feare in the nights.

King Solomon, made himselfe a chariet, of the wood of Lebanon. He made the pillars thereof, of silver; the bottome thereof, of gold, the covering thereof

CHAPTER. III.

VPon my bed, I in the nights him sought *(him not)*. Whom my soule loner: I sought, but found. Now will I rise, and bout the citie goe; Within the streets, in places-broad also, I will seek him whom I doe love in minde: I did him seek, but him I did not finde. The watch that bout the Citie goe, found me: Whom my soule lues (said I) d ye him see? It was but even a little that from them, I passed had, untill that I found him. Whom my soule loveth: hold on him I caught, And would not let him go, till I him brought into my mothers house: and into the Chamber, of her that hath conceived me. O daughters of Ierusalem, you by The Roes, or by Hindes of the field, doe I Adjure: if that ye stirring-doe-d'scase, And if the Loue ye stirre-up, till it please. Who is she this that maketh her egress, Like smokie pillers, from the Wildernesse: Perfum'd with myrrh, and frankincense: with all

The merchants powder-aromatical? Behold his bed that which is Solomons, About the same are threescore mighty-ones: Of mighty ones of Irael which are. They all, doe hold the sword, expert in War: Ech man his sword upō his thigh he dight, Because of fearfull-terror in the nights. A chariet, of the wood of Lebanon, Make for himselfe did the King Solomon. Of silver, he did pillars of it frame: Of gold, (he made) the bottome of the same:

Of

thereof, of purple: the midst thereof, being paved with loue, of the daughters of Ierusalem. Goe forth, o yee daughters of Zion, and see King Solomon: with the crown wherewith his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart.

Of purple, was the covering-abome: The midst of it, being paved with loue: Of daughters of Ierusalem that be. O Zions daughters, get yee forth, and see King Solomon: with royal diademe, Eve that wherewith his mother crowned him, The day wherein he his espousals had, And in the day wherein his heart was glad.

Annotations.

Vpon my bed] The Church now sheweth greater afflictions into which she fell, throught want of feeling the presence and comforts of Christ. Whiles she thought her selfe sure of her Beloved, and laid her down as on the bed of ease, supposing him to be with her, she misserh his company: and seeking him by solitary meditation found him not. Thus may we understand this place, comparing it with *Chapt. 5. v. 2. 3.* &c. The bed sometime signifieth tribulation, as in *Rev. 2. 22*, which may be also imployed here; that the Church sought and wayted for the Lord, in the way of his judgements, as in *Esa. 25. 8*.

the nights] the times of solitary and earnest meditation, as also of affliction, are signified by *the nights*; as in *Ps. 1. 63. 7.* & *119. 55.* & *77. 3. 4. 7.* &c. So in *Esa. 26. 9.* *With my soule have I desired thee in the night; yea, With my spirit within me, Will I seek thee early.*

I sought] by prayer, studie, meditation; upon repentance of sinnes and negligences, in faith of Gods promises &c. See *Mat. 7. 7. 8.* *Hof. 3. 5.* & *5. 15.* *Ier. 50. 4.* *Zeph. 2. 3.* *Dint. 4. 29.*

my soule loveth] Christ whom before she called her Beloved, is here the loue of her soule; for by withdrawing the light of his face, and afflicting the conscience the loue, zeale and affections of the Christian heart are kindled and increased. *When he sheweth them, then they sought him; and*

returned and sought God early: &c. Psal. 78. 34. 35.

I found him not] to weete, presently, till afterward, *v. 4.* For neglect of taking hold on grace when it is offered, or not keeping it when it is received, God often withdraweth the light of his countenance, to stirre up zeale and fervencie in his children. *Prov. 1. 24. 28.* *Mic. 3. 4.* *Ier. 11. 10. 11.*

Ver. 2. I will rise now] or, *Let me rise now.* This signifieth a stirring up of grace in her, an increase of faith, loue, zeale and fervency in spirit: *Nb. 2. 12. 18.* *Lam. 2. 19.* *Ps. 157. 9.* Thus afflictions are profitable, that we may learne Gods statutes, *Psal. 119. 71.*

gze about in the Citie] a signe of earnest desire to obayne that which one seeketh, whether it be for evill, as in *Ps. 1. 51. 11.* & *59. 7. 15.* or for good, as in this place. See also *Esa. 2. 16.* *By the Citie,* understand Ierusalem the holy citie, where Christ dwelt among men, and had sated his Temple, and the practise of his ordinances, which all Israel repaired thither every year; which was a figure of the Church, *Eiel. 1. 10. 15.* *Esa. 2. 1.* So amongst the people of God, in his word and ordinances, the sought Christ for the comfort of her soule.

streets and broad places] or, *narrow streets,* and *broad streets,* for both words are used for *streets* of a citie; and the latter for such broad places as oftentimes people meet to-
gethers

gether in, as in 2 Chron. 32. 6, Nehem. 8. 1. 3. 16, Job. 29. 7. So this noteth an exquisite search, as in an other case it is said, Runne yee to and fro through the streets of Ierusalem, and see now and know, and seeke in the broad places thereof, if yee can finde a man, if there be any that executeth judgment &c. Ier. 5. 1. And shee therefore seeketh him in the streets, because there Wisdom uttereth her voice, Pro. 1. 20. 31, there Christ teacheth, Luke 13. 26, yet now in them she cannot finde him.

Verf. 3. *The Watchmen*] or, *The Keepers, Warders*. These signify the officers or ministers of the Church and Citie of God: for the Priests and Levites kept of old the watch or charge of the Lord, Numb. 3. 7. 8. So in Esai. 62. 6, it is said, *I have set Watch men upon thy Walls, O Ierusalem, which shall never hold their peace, day nor night, &c.*

found mee] It is not said she sought them, but they found her; which phrase signifieth diligence rather on their part, and a thing unlooked for on hers. So God is said to finde his people in the wilderness, Deut. 32. 10, and afflictions doe finde men, as Psal. 116. 3, & 18. And this accordeth with the Watch-mens dutie, to finde out such as wander about the citie in the nights. After she speaketh of the like and more, that the Watch men found her, and smote her &c. Song. 5. 7.

Saw yee him] Shee inquireth of them for Christ, but here is no mention of any thing they said to her before; nor of any answer they gave to her demand after. It is probable by this their silence, and her words following, that they told her no tidings of her beloved. Whether the fault were in them, that they were such as are spoken of in Esay 56. 10, *blinde Watch-men*, and *dumbe Dogges* that could not barke: or in her selfe, that could not by the doctrine of the Ministers, apprehend and apply Christ unto her conscience and comfort.

Verf. 4. *but a little*] or, *a very little* meaning either time, or distance of place.

passed from them] so she stayed not with them, because her beloved was not among them: but continued seeking otherwhere. For neither the society of brethren, or Church, or Ministers, can comfort the afflicted conscience, unless Christ himselfe be apprehended by faith.

but I found] or, *untill I found*: here, after much seeking, without tainting or discouragement, when means faile, she findeth Christ to the comfort of her conscience. Thus the promise is fulfilled. *Seeke and yee shall finde, Mat. 7. 7.*

not let him goe] or, *not leave him*; shewing herein Iakobs faith when he wrestled with the Angel, Gen. 32. 26, *I will not let thee goe, except thou blesse me*. This is done, when the doctrines and promises of the Gospell are by faith retayned; as it is said, *Take fast hold of instruction, let her not goe, Prov. 4. 13.*

my mothers house] Hereby any chiefe Citie, Politie, or solitarie place of assembly is signified. 2 Sam. 20. 19, *Eshy so is Ier. 50. 12, Ezek. 39. 10. The mother is Ierusalem which is above, the mother of us all*; which is figured by Sarah the Free-woman, and signifieth the new Testament, or covenant of grace, Gal. 4. 26. The house and chamber wherein she conceiveth us by the preaching of the Gospell, is outwardly the Church, 1 Tim. 3. 3, inwardly the heart and conscience where faith dwelleth, Rom. 10. 10, Gal. 4. 19. Thus by the Spirit, shee getteth unto her selfe more constant assurance of her election and salvation by Christ, and by his presence through his Word and Ordinances, her state and Church politie is set up and stablished. So after in Song. 8. 2.

Verf. 5. *I adjure you &c.*] Shee having obtained Christ againe, with constant purpose of heart to retaine him; reneweth her confession and charge of sanctification of life, such as becometh the Gos-

pell; and of patient suffering adversitie for his name: that Christ be not provoked by si me to leaue his people. For, as Moses said unto Israel, *If yee turne away from after him, bee will yet againe leaue them in the wilderness; and yeshu will destroy all this people.* Num. 32. 15 See the annotations on Song 2. 7, where this charge was first given, in these same words.

Ver. 6. *Who is this*] *this* woman, speaking of the Church, by the example of Israel, who went up from the wilderness unto Canaan the promised inheritance; Numb. 10. 33 &c. This seemeth to imply a new company or state of a Church rising up in the world: or it is the speech of strangers, admiring the glorie of the Spouse of Christ: who was seen before of Christ by her faith, and is now beholden of others, by her order, (the two things most respected in the Church of God, Coloss. 2. 5,) in which shee marcheth through the wilderness of this world, towards her heavenly rest. So when Christ came riding into Ierusalem, *all the Citie was moved, saying: Who is this?* Mat. 21. 10.

cometh up] or, *ascendeth*: as the going into Ægypt, is called a descending, or going down, Gen. 42. 2, & 43. 4, so the going out from thence, is called ascending, or going up; Exod. 13. 18, & 33. 3, Deut. 9. 23. *The Way of life, is above to the Wise; that he may depart from hell beneath;* Prov. 15. 24.

from the Wilderness] the wilderness of the land of Ægypt was a figure of the world; as the Prophet teacheth us when he mentioneth the wilderness of peoples, Ezek. 20. 35. 36. So Christians are not of the world, but he hath chosen them out of the world, Job. 15. 19.

pillars of smoke] or, *vapours of smoke*, as the holy ghost translateth it in Greek, Act. 2. 19 from Isai. 2. 30. In Hebrew it hath the name of Palme trees, (such as the stature of the church is likened unto, in Song 7. 7.) which are upright and tall like pillars: and smoky vapours mount-

ing upright, are so called by similitude. The Spouse of Christ is here likened to *pillars of smoke*, because her journey tendeth right upward to heaven, moved by the fire of Gods spirit. And whereas in Isai. 2. 30. and Act. 2. 19 blood, and fyre, and pillars of smoke, are signes of Gods wrath against the contemners of his word and church; (and *smoke* in the scriptures is usually a signe of anger,) here also the like may be implied. Again, as smoke is darke and hindereth from seeing, and the cloudy pillar was darke to the Ægyptians, Exo. 14. 20: so is the church and glory thereof, obscure unto the world, by reason of her afflictions in this life, which were resembled unto Abraham by *asmoaking oven*, Gen. 15. 17. But chiefly this seemeth to denote the sanctification of the church, who as a spirituall sacrifice, ascendeth up to God, on the Altar Christ, by the fire of the spirit, resolving the earthly matter to ashes remaining beneath, and the other unto smoke mounting up unto God.

perfumed] or, *beensced with Myrrh*: the church is perfumed and made of sweete odour by Christ (the bagge of myrrh that lodgeth between her breasts, Song. 1. 13;) whose death was like Myrrh, bitter in taste, but of sweet smell: with this shee was perfumed by knowing him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, Philip. 3. 10. And with the odour of this incense, she is comforted; according to the Proverb, *Ointment and perfume rejoyce the heart;* Prov. 27. 9.

and frankincense] Myrrh was used in the holy anoynting oile; and frankincense in the sweet perfume, Exod. 30, which perfume figured the mediation of Christ, the Angell which offereth much incense with the prayers of all Saints, Revel. 8. 3. So through his death and intercession the Church hath her sweete smell: and all her garments are Myrrh, Aloes and Cassia, Psal. 45.

With all powder] or, *above all powder* (that is powders or spices) *of the Merchant*. That is, with all other graces that Christ hath bestowed upon her by the preaching of his Gospel. Or, those forenamed Myrrh and Frankincense which she hath from Christ, are above all other graces and gifts which can be attained to in this world.

of the merchant] or, *of the spice merchant*, as the word is englished in 1 King. 10. 15. But the Greek interpreteth it *Apothecarie*, or *Ointment-maker*. Such were of the Priests, under the Law, which made the ointment of the spices, 1 Chron. 9. 30, and such now, are the Ministers of the Gospel, uttering the word and graces of the Spirit.

7 *Vers. 7. Behold his bed*, which is Solomons] an Hebrew manner of speech, explained thus in Greek, *Behold the bed of Solomon*. Some understand here, *his bed* like that which was Solomons: others, above (or better than) that which was Solomons. The Spirit here calleth us to behold the guard which was about Solomons bed, for his safety and security from feare. Solomon in his name, Kingly office, wisdom and royaltie, was a figure of Christ, (who is greater then Solomon, Mat. 12. 42.) and his bed is about Solomons. Christs bed here seemeth to meane the hearts of the elect, (as in Song. 1. 13, the Spouse said, he should lodge betwixt her breasts,) in whose hearts Christ dwelleth by faith, Eph. 3. 17, and theré taketh his repose and rest. And this habitation or lodging, was figured by the Tabernacle and Temple of Solomon, 1 Cor. 6. 19. Therefore the Chaldee paraphrast (who saw not Christ but in shadowes,) applyeth this bed, to the Temple which Solomon built.

60, *mightie ones*] or, 60 *valiants, strong men*. Solomons bed was guarded with 60 of the Valiants, or mighty men of Israel, that he might be safe from perill. Figuring the safe guarding and keeping of the hearts and mindes of Gods elect, both by their own diligent watch over

their hearts and wayes; (as it is written, *Above all observation keep thy heart: for out of it are the issues of life*, Prov. 4. 23, wherein whiles they keep sound wisdom and discretion, when they lye downe, they shall not be afraid; yea they lye downe, and their sleep is sweet, Prov. 3. 21. 24,) as also by the safe keeping and protection of God, by whose power, the Saints are guarded (or kept) through faith unto salvation, 1 Pet. 1. 5, so that they are not afraid for the terror of the night, or for the arrow that flieth by day, Psal. 91. 1. 5, and the peace of God; which passeth all understanding, doth keep (or guard) their hearts and mindes through Christ Iesus, Phil. 4. 7. And in speciall, this is done by the Ministers of Christ, that watch and wake for the soules of his people, Heb. 13. 17, *Att. 20. 28, 31*, as his servants of old, did stand in the house of the Lord, in the night; Psal. 134. 1.

mightie ones of Israel] what mighty valiants were in Israel, appeareth by Davids worthies, which helped him in his warres; and are mentioned in 1 Chron. 11. 10. 47 & 12. 1. 38. They figured such strong men as haue the word of God abiding in them, and doe overcome the wicked one; 1 Iob. 2. 14.

8 *Vers. 8. hold the sword*] or, *bolden* (apprehended) of the sword, that is, girded therewith. The Word of God, is the sword of the Spirit, Eph. 6. 17, which men doe then hold, when they hold forth the Word of life, Phil. 2. 16, and therewith resist Satan and all enemies; and by faith doe overcome; 1 Iob. 2. 14, & 5. 4.

expert] or, *learned, taught* (as the Greek translateth it,) being taught of God, who teacheth the hands of his people to war, 2 Sam. 22. 35, so that they fight the good fight of faith, 1 Tim. 6. 12, and by long custome are inured and skilfull in the Lords battels, and haue their senses exercised to discern both good and evil. Heb. 5. 14. Such in figure, were the sons of Reuben, Gad, and Manasses, 1 Chron. 5. 18.

his sword on his thigh] by his side prepared,

pared, and ready to fight, as *Exod. 32. 27.* So unto Christ it is said, *Gird thy sword upon thy thigh, & mighty one, psal 45. 4.*

fear in the night } or, *dread (terror)*
in the night; the dreadful evils that are secret and unseene, and every night doe endanger. For thefts, murders, treasons, and other mischiefs, are often done in the night; as experience, and the scriptures testifie, *Iob. 14. 14, Ier. 6. 5, Nebem. 6. 10, Dan. 5. 30, 1 Cor. 11. 23, Mat. 13. 25, Prov. 7. 9. 22,* and then it is needfull to watch, and stand ready armed; *Nebem. 4. 22, Mit. 24. 43, & 26. 31. 41.* So Christians which are to wrestle, against manifold tentations, and against the rulers of the darkenesse of this world, against spirituall wickednesses in high places; are willed to take unto them the whole armour of God; and to stand, having their loynes girded &c. *Eph. 6. 12. 13. 14.*

V. 9. *a charret* } The Hebrew *Aprion* is not found but in this one place; translated in the Greek *Phoreton*, which is a thing to carry upon, as a charret, hester or the like; but after the Hebrew it hath the name of fairenes or gloriousnes, and of fruitfulness. Some take it be a throne, some a palace, some a bed; Sol Iarchi expounds it a secret chamber for honour; to wit, such as is made for the Bride and Bridegroom. The Chaldee expoundeth this of the Temple which Solomon made of the wood of Lebanon; but that Temple was a figure of Christ and of his Church; to which we may better refer it. Of Christ, it may be meant, in respect of his humane nature, which was all glorious, without spot of sin; which humanity he made and assumed to himselfe with all the glorious graces of the spirit, for the salvation of his elect, the daughters of Ierusalem. Of the Ministers of Christ, or the Church (his mystical body) it may (as I thinke) rather here be spoken; which by the preaching, profession & practise of the Gospel, carrieth Christ as a charret, holding forth the word of truth & of salvation; in the midst wherof Christ sitteth, teaching, governing

and triumphing. So the former similitude of the Bed, signifieth the more secret state of the Church in times of danger: this of the charret betokeneth the more open glory of the same, by the publishing and preaching of the Gospel.

Wood } or, *strees of Lebanon*; that is of Cedar wood that grew on Lebanon; figuring the Saints likened to Cedars in Lebanon. *Esal. 92. 12. 13,* of which, as of the matter, Christ maketh his Church, *Rom. 1. 7, 1 Cor. 1. 2.*

Verf. 10. *the pillars* } This if it be referred to persons, meaneth the Ministers, who by the doctrine of the Gospel susteyned the Church; as *James, Cephas* and *Iohn* seemed to be pillars, *Gal. 2. 9.* If unto other things, it may be understood of the words of God, (likened unto fined silver in *Psa. 12.*) with whose oracles, as with pillars the charret of the Church is susteyned. So *Prov. 9.* Wisdome builded her house, and hewed out her seven pillars. A pillar signifieth constancy and stability, *Rev. 3. 12.*

the bottom } or, *the seat* on which Solomon sitteth, resteth or lyeth in his charret; so the Greek translatheth it *Anclition*, that which one sitteth or lyeth downe upon. This bottom or seat of gold, seemeth to have reference to the golden Mercie-seat over the Ark in the Temple, on which God is said to sit, *Psal. 11.* And it signified the covenant of grace, apprehended by faith; (which is much more precious then gold that perisheth, *1 Pet. 1. 7.*) & the doctrines of the Law of faith, which are better then thousands of gold & silver, *Psal. 119. 72.*

the covering } the top & hangings, which haue the name here of riding, because it seemed as it were to ride upon the charret: so the Greek calleth it *Epibasis*, of ascending. It seemeth to signifie the outward conversation and cloathing of the Church, which being purple, is not onely a Princely colour, denoting heavenly life, but hath speciall reference to the blood and death of Christ, wherof the Church is made partaker, both for justification and sanctification. *Rev. 1. 5. 6, & 7. 14, Rom. 6. 3. 4.* And so

the hope of heavenly glory is heere also imployed, and protection from Christ, till we come unto his glory.

the midst] or, *the inmost thereof, being paved with loue*; or, he made a pavement of *loue*. This in respect of Christ, signifieth his inmost and fervent loue towards us, even giving his life for us, and having us as it were written in his heart: in respect of his people it signifieth the sense and feeling of Christs loue towards them, as also their loue unto Christ, and one to another. So the *seat*, the *covering*, and the *pavement*, are answerable to those three graces, *faith, hope and loue*, spoken of in 1 Cor. 12.

of the daughters of Ierusalem] these are the elect of God, the children of Ierusalem (*the mother of us all*, Gal. 4. 26,) which being loved of Christ, are *graven on the palmes of his hands*, *Esa. 49. 16*, yea carried upon his heart, as the high Priest bare the names of the children of Israel, in the *Breast plate of judgement*, upon his heart, *Exod. 28. 29*. And so of his Ministers, as it is said, *Ye are our Epistle written in our hearts*, 2 Cor. 3. 2: and, *you are in our hearts, to die and live with you*; 2 Cor. 7. 3. Such therefore, as the loue of Christ, are the pavement of his Coach.

Verf. 11. *daughters of Zion*] Zion was a mount in Ierusalem, and as that was called *the holy Citie*, *Esa. 52. 1*, so Zion is called the Lords *holy mountaine*, *Iosh. 3. 17*, because of his Temple there. The daughters of Zion were the women dwelling therein, or belonging thereto, *Esa. 3. 16. 17*, & 4. 4. But under the name *daughters*, all the inhabitants men and women, are comprised; and all Townes and Cities of Israel which were daughters (in Scripture phrase) to the mother Zion: and so the Chaldee here expoundeth it, *Inhabitants of the Provinces of the land of Israel*. This mount Sion figured the Christian Church; *Heb. 12. 22*, the daughters figured Christians, either persons or Churches, *Esa. 49. 14. 22*, which are therefore said to be *Fugins*, and to follow the Lamb

Christ, who standeth upon mount Sion, *Rev. 14. 1. 4*. These are called forth by the preaching of the Gospell, to behold Christ (the true Salomon) with his crown. So in *Psal. 149. 2*. *Let the sonnes of Sion be glad in their King*; and in *Mat. 21. 5*. *Tell ye the daughter of Sion, behold thy King cometh* &c.

See K. Solomon] the faithfull are called out of their former state, to a further degree of knowledge, to see Christ (whom Solomon figured in his Kingdome) crowned with glory & honour in his Church. So unto Iohn it was said, *Come and see*: *Rev. 6. 1. 3. 5. 7*.

his mother crowned him] by the mother, seemeth to be meant the congregation of the faithfull, (as also the Chaldee here expoundeth it, *the people of the house of Israel*;) called *his mother*, because by the doctrine of faith, they spiritually doe conceive and bring forth Christ, *Gil. 4. 19*, and doing the will of his Father they are esteemed and loved of him, as his *sister and mother*, *Mat. 12. 50*. The *crown* is a signe of Kingdome, Dominion and Victorie; *Psal. 21*, and Christ warring against his enemies, & overcoming, hath on his head, many crownes (or *epidemes*) *Rev. 19. 11. 12* &c and 6. 2. And the Kingdomes of this world, after the tyrannie of Antichrist, doe become the Kingdomes of our Lord, and of his Christ, *Rev. 11. 15*. When Christ therefore ruleth in his Church by the scepter of his Word, and his people submit unto his Law and Government, then set they the Crowne upon his head, acknowledging his sovereignty.

day of his espousals] when he was espoused unto his Bride the Church; this is the day of the Covenant made betwene Christ and his people, *Ezek. 16. 8* &c: as he saith to Ierusalem, *I remember thee, the kindnesse of thy youth, the loue of thine espousals, when thou wast after me in the wilderness*, &c. *Ier. 2. 2*. For when a people are by the Gospell wonne unto the faith, and settled in the order of Christ, they

they are espoused unto him as to a bus-
band, 2 Cor. 11. 2. And this is after called
the day of the gladness of his heart, because

as the Bridegroom rejoiceth over the Bride,
so God rejoiceth over his people, Esai.
62. 5.

CHAPTER. III.

BEhold, thou art faire, my loue, be-
hold thou art faire; thine eyes (are
as) doves, within thy locks: thy hayr,
is as a flock of goats; that appeare,
from mount Gilead. Thy teeth, are
like a flock (of sheep) even (shorne)
which come-up from the washing:
wh ch all of them beare-twinnes, and
none among them is bereaved-of-the-
yong. Thy lips, are like a threed of
scarlet, and thy speech is comely: thy
temples, are like a peece of a pomegra-
nate, within thy locks. Thy neck, is
like the tower of David, builded for
an armorie: a thousand bucklers hang
thereon; all, the lds of mighty men.
Thy two breasts, are like two fawnes,
rwinnes of the Roe: which feed among
the Lilies. Vntil the day dawn, and
the shadowes flee-away; I will get ne
to the mountaine of myrrh, and to the
hill of Frankincense. Thou art all
faire, my loue; and there is no blemish
in thee. Come with me from Leba-
non: look from the top of Amanah,
from the top of Shenir, and Hermon;
from the dennes of the Lions, from
the mountaines of the Leopards.
Thou hast ravished-my-heart, my sister
my spouse: thou hast ravished-my-
heart, with one of thine eyes, with one
chaine of thy neck. How fair are thy
loues, my sister my spouse? how much
better

CHAPTER. III.

LO E, thou art faire, o thou my dearest-
Loue,
Loe thou art fair; thine eyes are as the doves,
Within thy locks: as flock of goats, thy haire;
That from the mount of Gilead doe appeare.
Thy teeth, are like a flock of sheep that are
Even shorne, which from the washing up
doe fare: (ry one,
Which equall-twinnes doe bring-forth, eve-
And them among bereav'd-of-yong is none.
Thy lips, are like unto a scarlet lace;
Also thy speech, it is with comely-grace:
The temples-of-thine-head, thy locks within
Like to a peece of a pomegrinate been.
Thy neck, is like unto the tower-hye
Of David; builded for an armorie:
A thousand bucklers on it-hanged are;
All shields of men that mighty-are-in war-
Thy two breasts, are like unto two fawnes jog,
Twinns of the Roe. Which lilies feed among.
Vntil day dawn, & shadowes doe flee-hences
To mount of myrrh, & hill of frankincense
get me w. l. 1. My loue thou art all faire,
and blemish none in thee. With me repaire
From Lebanon, from Lebanon with mee
My spouse: from top of mount-Amanah see-
From Shenir top, & Hermon; fro the dennes
Of Lions, from the Leopards mounteyns.
My sister spouse, thou hast my heart away
Even ravished: thou hast my heart (I say)
Even ravished with one of those thine eyes,
With one chaine that about thy necke im-
ples. (thine)
How fayre, my sister spouse, are loues of

better are thy loves then wine; and the
favour of thine ointments, then all
spices. Thy lippes, drop the honey-
comb, o spouse: honey and milk, are
under thy tongue; and the favour of
thy garments, is as the favour of Leba-
non. A garden locked, my sister my
spouse: a spring locked, a fountaine
sealed. Thy plants, are an ortyard of
Pomegranats; with fruit of precious-
things: Cypres, with Spikenard.
Spikenard, and Saffran, Calamus and
Cinamon, with all trees of Frankin-
cense: Myrrh and Aloes, with all the
chiefe spices.

Fountain of gardens, well of living
waters: and streaming from Lebanon.
Stirre-up thou North-winde, and come
thou South, blow upon my garden, that
the spices therof may flow-out: let my
beloved come into his garden, and eate
the fruit of his precious-things.

*How are thy loves much better then is wine?
And of thine ointments th' odoriferous-smell,
(The odour of) all spices doth excell.*

*Thy lipps, o spouse, doe drop the honey-comb:
Hony & milk, are underneath thy tongue,
And favour of the garments thee upon,
Is as the favour of (mount) Lebanon.*

*My sister spouse, a garden close-locked:
A locked spring, a fountaine fast-sealed.
Thy plants, are of pomegranats an ortyard;
With fruit of precious things: Cypres with
Nard:*

*Nard, Saffran, Calamus, and Cinamon,
The trees of Frankincense eke every-one:
Myrrh Aloes, with all spices that surmount
O thou that art the gardens welling-fount,
The well of waters that doe lively-spring:
And that frō Lebanon's streams do bring:
Stirup thou North, & come thou South wind,
Vp! my garden: that her spice may flow: (blow
Into his garden my belov'd repaire,
And eat his fruit of things that precious are.*

Annotations.

THou art faire] As the Church before
set forth the glory of Christ, by the
similitudes of the guard about So-
lomon's bed, his Charret, and his Crown:
so here Christ setteth forth the graces of
his Church; not by her ornaments one-
ly (as before in chap. 1. 10,) but by the
parts and features of her body. And first
he commendeth in generall her spirituall
beautie (which she had from him, Ezk.
26. 14.) through her perfect constitution,
faith and holinesse; see the notes on
Song. 1. 15.

[7] he mentioneth seven particulars,
the eyes, layre, teeth, lippes, temples, neck,
and breasts: that as seven is often the
number of perfection, (Christ himselve

being likened to a Lamb with seven
horns, and seven eyes, which are the seven
spirits of God, Rev. 5. 6,) so by these, the
manifold graces bestowed on the Church
might be signified; that in every thing shee
is enriched by him, and cometh behind
in no gift; as 1 Cor. 1. 5. 7.

as dones] the word as, is after supplied,
in Song. 5. 12, and it meaneth as dones eyes,
that is, faire, full, cleare, chaste; to see by
faith him who is invisible, Heb. 11. 27,
and having the eyes of her understanding
inlightned, to know what is the hope of
his calling, Eph. 1. 18, so that she listeth
not up her eyes unto idols, Ezk. 8. 6, but
to the Holy one of Israel, Ejs. 17. 7, and
her eyes observe his wayes, Prov. 23. 25.

See

See the notes on *Song* 1. 15, & 7 4, where her eyes are like *pooles*.

Dubin thy lock] or, *from Dubin* (or through) *thy lock*; which are named in the original of *binding* or *restreyning*; because a womans locks are modestly and seemely tied up and covered: so that it was a sign of sorrow miserie and captivity, to haue such lockes uncovered, *Esi*. 47. 2. But the Spouse of Christ freed by him from satans bondage, is decently dressed and covered in signe of her subjection (as 1 *Cor*. 11,) and of her chaste affeccion to him. So after in *v*. 3, and *Song*. 6 7.

bayre] this is the ornament and covering of the head, proceeding from moisture and strength of nature: likened here to the hayre of a flock of goates, fed in fat pasture, as on mount *Gilead*; whose hayre is long, rank and smooth: figuring the thoughts, purposes, desires &c. which are ordered and composed aright, according unto God, (as *thoughts* on the bed, and *visions* of the head are mentioned in *Dan*. 4. 5, & 7. 15, *Iob*. 4. 13) Or, if we apply this unto persons, by *bayre* may be meant the multitude of Believers, (as by the *haire*, the people of Israel was signified, *Ezek* 5. 1. 2. 12.) and by the *eyes*, the Guides of the Church, as in *Numb*. 10. 31, *thou mayst be to us in sted of eyes*. And thus the Chaldee Paraphrast here, by the *eyes*, understandeth the *Princes* and *Wise men* of Israel; and by the *bayre* the other people of the land. Other Hebrewes expound the *eyes* to meane the *Prophets*, called *Seers*, (1 *Sam*. 9. 9,) and the *bayre*, the *Nazirites*, which were to let their hayre grow, *Numb*. 6. 5.

that appeare] or, *that appeare smooth*, that *glister*; as the hayre of fat cattell is smooth and shining. The Hebrew word *Gilsh* is not used but in this place, and againe (in like sense) in *Song*. 6. 4. The Greeke heere translateth it, *are reueiled* (or *appeare*;) but there, *doe come-up*.

Gilead] a mountaine which bare good pasture for cattell; as appeareth by *Numb*. 32. 1, *ler*. 22. 6, & 30. 19.

Verf. 2. of (sheep) even shorne] or, of (sheep) *made even*, or *equal*, of the same size. The word *sheep* (or *ewes*) is after expressed in *Song*. 5. 6, and is to be understood here. This is the first praise of the teeth of the Church, that they are cut of equal height; not one longer then another, which would both be unseemly, and an hindrance to the well eating and chewing of her spirituall food.

fom the washing] the second praise of her teeth, that they are white and clean, as washed sheep: which seemeth to respect (besides comelnesse) the purity of the spirituall meat wherewith she is fed; as it is a part of Iudahs blessing, that *his teeth* should be *white with milke*, *Gen*. 49. 12.

bear twins] as fruitful ewes bring forth twinnes of equall bignesse, so the teeth are set in double ranks, one answerable to another: which is the third property for which they are prayed.

bereaved of the yong] or, *robbed of the yong*, by miscarriage, or any other accident. *Burien* is that which beareth not, *Esi*. 54. 1, but the word here used, signifieth either miscarriage in the birth, or losse of that which is brought forth, by robberie, death, or the like: so this denoteth the stedfastnesse of everie tooth in his place, after it is brought forth, against the inconveniences forementioned. These *teeth* of the Church which chiefly serve to catervith, may heere meane her courage and strength against her enemies, as is prophesied of Israel, *hee shall eate up the Nations his enemies*, *Numb*. 24. 8: or rather, her judging, discerning, esteeming and applying of the word of God and seals of his Covenant, for the comfort and nourishing of her soule; so chewing the cudd, and feeding by faith upon the promises of God; which are often made under the similitude of eating and drinking; as in

Psal. 22. 26, *Prov.* 9. 5, *Esa.* 65. 13, *Jab.* 6. 4. 1. 50, 51. Some, referring this to persons, understand by the *teeth* the Ministers of the word; that break and as it were chew the bread of life unto and for the people. So the Chaldee expoundeth these teeth, to bee the Priests and Levites, that did offer and eate the sacrifices in Israel.

Verf. 3. *athreed*] or, *asice*, a line (a rib-band) of scarlet; that is, thin in substance, red of colour, as scarlet double dyed: which two things are the grace of the lips. Here by the lippes of the Church are commended, her doctrines, reproofs, prayers, praises &c. For the lippes are the instruments wherewith words are uttered, whether in prayer, as *Zeph.* 3. 9, *Psal.* 21. 2, or praise and thanks, as *Psal.* 66. 3, *Heb.* 13. 15, or vows, as *Psal.* 66. 13, 14, or doctrine, *Mal.* 2. 6. 7, *Psal.* 119. 13, or pleading, as *Job.* 13. 6, or comfort, as *Iob.* 16. 5, or any other speech. All these she uttereth not with swelling words of vanity, or taught by humane wisdom; but by the Spirit of God, (who hath poured grace into her lippes,) and by faith in the blood of Christ, wherein her doctrines, prayers, comforts are all dyed and coloured, 1 *Cor.* 2. 4. 12. 13, & 1. 17. 18. Or these things applyed to persons, signifie the administrators of the word and prayer: as the Chaldee paraphrast applyeth it to the high Priest in Israel, and his prayers for the reconciliation of the Church on Atonement day, *Levit.* 16. Other of the Lawes expound it of the fingers in Israel.

comely] gracious, and to be desired: see the notes on *Song.* 1. 5. So our praises of God, are said to be pleasant, and comely; *Psal.* 147. 1, and we are commanded that our speech be always with grace, *Coloss.* 4. 6.

thy temples] Hebr. *thy temple*, that is, each of the temples of thine head: Here, by the cheekes also may be meant (as the Greek version here hath it) which are adjoynted to the temples, whose red colour (like a peece of pomegranate when it is cut) are a part of the beauty of the face, &

a signe of modestie and shamefastnesse. So here in the Church it berekeneth her reverend and modest countenance; as fearing and taking heed lest she should speak or doe amisse; or blushing if she hath failed. Some doe explaine this to signifie the Governours of the Church, and the similitude of the pomegranate to denote the fruite and benefite that cometh by such. The Chaldee also expoundeth it of the King in Israel, and the locks (after mentioned) of the Governours under him.

¶ *tf. 4. like the tower of David*] whereof mention is made in *Nehem.* 3. 19. 25, or the fort of Zion, which David took, and builded, 2 *Sam.* 5. 7. 9. Hereby is meant that her neck was upright, high and strong: for the neck is named in Hebrew *Tjabbaar*, of firmnesse and strength; a Tower (*Migdal*) is a building great and high, *Esa.* 2. 15. This signifieth the magnanimity, & courage, the sure hope, the bold and comfortable carriage of the Church, whilst shee being by faith united unto Christ her head, doth no longer bow down her neck to beare the yoke of her enemies, to serve Satan and sinne any more, or to be a servant unto men, *Rom.* 6. 17. 18. 1 *Cor.* 7. 23, but by the weapons of her warfare, (which are not carnall but mighty for God, 2 *Cor.* 10. 4.) she standeth, and withstandeth in the evill day, taking the shield of faith, the sword of the Spirit, which is the word of God, and other like armour, wherewith she defendeth her selfe, and discomfitteth all her enemies, *Ephes.* 6. 11. 17, so that her neck is like the hortes, clothed with ibunder (& terour) *Iob.* 39. 19. The contrary state of the Church was figured by the captivity of Babylon, where her neck was under persecutio, & her transgressions (as a yoke) were wreathed, and come-up upon her neck; *Lam.* 5. 5, & 1. 14. See also, in *Song.* 7. 4. The Hebrewes in their Chaldee Paraphrase, expound this neck to meane the Chief of the Session (or great Council) in Israel.

for an armorie] to hang (words on, and other

other like weapons of warre. The Hebrew word *Thalpioth* (used onely in this place) is by the Greek left uninterpreted *Thalioth*: and seemeth to be derived of *Thalab* to bang, and *pioth* two-edged swords; meaning all instruments to offend or wound the enemy: as the *bucklers* and *shields* after mentioned, were to defend her selfe.

bucklers being] or, are *banged*: a buckler hath the name in the originall of *protection* or *defense*: the word following, *shields*, (which seemeth to be borrowed from the Hebrew name *Shilei*) hath the signification of *power* or *dominion*, as being used of great and mighty men. Such bucklers and shields of David, were sometimes kept in the house of God, 2 *Chron.* 23. 9, and as the taking away of shields from the enemy, was a signe of victorie, 2 *Sam.* 8. 7, so the hanging of them up on walles, was a signe of glorie, *Ex.* 27. 17. of *mighty men*] This hath reference to Davids worthies or mighty men, *Who beld strongly with him in his kingdom, and with all Israel, to make him King*, whose names and heroical deeds are recorded in 1. *Chron.* 11. 10.-47. Their shields hanging up in Davids towre for monuments; are here taken for figures and examples of all the mighty men of God, which by the shield of faith (in God and Christ the shield of his people) have doen many great and mighty works; as the Apostle bringeth acloud of witnesses, in *Hebr.* 11: with all which the Spouse of Christ is adorned, whiles with courage and comfort she followeth the footsteps of their faith & works; and abideth constant, susteyned by the promises of God.

Ver. 5. *Thy two breasts*] These are both for ornament and for use, as experience in nature, and the scriptures shew: for God saith to his church, *thou art come to excellent ornaments; thy breasts are fashioned, &c.* *Ex.* 24. 6. 7. and sheweth the use of them, that her children and lovers may suck and be satisfied with the breasts of her consolations &c, *Esa.* 66. 11. So here

the breasts of Christs Spouse, are likened *Roes* for pleasantness, to *swannes*, or yong roes for smalnesse; to *winnes*, for equalizing; and to *Roes feeding among Lillies*, as in fat and sweet pasture. Hereby is signified how the church is fruitfull in good works, and comfortable words, & communication of all Gods blessings: so that by her loving affection, wholsome doctrines, sweet consolations, and gracious beneficence; her children are delighted; and sucking the sincere milk of the Word, doe grow thereby: *Esa.* 66. 11. 1 *Pet.* 2. 2.

feed among the Lillies] in fat, sweet and wholsome pasture. Hereby is signified, that the breasts of the Church, (that is, her doctrines, exhortations and consolations wherewith she nourisheth her children,) are fed and filled not with humane traditions, but with the doctrines of Christ; whose *lips* are likened unto *lillies*, dropping sweet smelling myrrh: *Song.* 5. 13. So when the soule of the preists, is satiate with farnesse: the Lords people are satisfied with goodnesse; as he promised, *Ier.* 31. 14.

Ver. 6 *Until the day daune*] or *blow*: see before on chap. 2. 17.

shadows] that is, darknesse; meaning ignorances, infirmities, troubles, miseries &c: as chap. 2. 17.

I wil get me] or, *I wil goe for my self.* It is not evident, whether these be the words of Christ, withdrawing himself for a time, or of his spouse, betaking her self to the mountaine. Comparing this place with the former, chap. 2. 17. I understand it of the later: that as the Spouse there requested, speedy help of Christ in the time of her sorow; so here, in like tentation, she fleeth for refuge to the mount of myrrh, and hill of frankincense, where she hopeth for comfort. The speech hath reference to mount Moriah, whereon the temple was builded: 2. *Chron.* 3. 1 in which Temple was the holy anoynting oyle made of pure Myrrh and other chief spices; as also the incense made of pure frankincense and other sweet spices; which

were to anoint and sanctifie the holy things and persons; and to burne upon the golden Altar daily: *Exo. 30. 23. 34. 1. Chro. 9. 29. 30.* On which mount, Abraham long before, did offer his son Isaac for a sacrifice; and upon experience of Gods grace and providence, this proverb was used, *In the mountaine of Libanah, it shall be seen; Gen. 22. 1. 14.* To the kingdom of Christ, figured by this mountaine, peoples should flow; for Gods Law and word was to proceed from it, *Mic. 4. 1. 2.* The church therefore in the darknesse of her tentations, fleeth, to the Lords mountaine by faith in Christ, meditation in his promises, consolation by his graces, prayer, reading of the scriptures, and other like spiritual exercises, confirming her faith and hope, and waiting with patience, til the day should dawn, and the day starr arise in her heart, as the Apostle speaketh, *2. Pet. 1. 10.* So Christ himself, in the daies of his flesh, used to goe up into mountaines to pray, and spent the whole night in prayer to God, *Luk. 6. 12. & 9. 28.* & preached the gospel in such places, *Mat. 5. 1. 2. &c.*

Verf. 8. all faire] The spouse was called faire, before in *v. 1. & chap. 1. 15.* now Christ sayth, she is *all faire*; whereby he comforteth, her against her feares, and infirmities; that in him she hath perfect beauty; for he loved her, & gaue himself for her, that he might sanctifie & cleanse her, *with the washing of water, by the word*; that he might present her to himselfe glorious, *a Church not having spot or wrinkle, or any such thing*, but that she should be *holly and without blemish*; *Ephe. 5. 25. 26. 27.*

no blemish] or *no spot, no fault, no blame-worthy thing*; called in Hebrew *Mum*, and thereof in Greek *Momos*; which meaneth first any blemish in the body; as blind, lame, or deformed in any lim or part, *Lev. 21. 18. 21. Deut. 15. 21. & 17. 3.* so is applied to blemishes in the soule, that is, to sins and vices, from which Christ purgeth his people, that being reconciled unto God, *in the body of his flesh*,

through death, he might present them *holly, and without blemish, and unreprouched in his sight*; *Coloss. 1. 21. 22.* Thus the 144. thousand that stand with the Lamb on mount Sion &c, are said to be *without blemish before the throne of God*; *Rev. 14. 1. 5.*

Verf. 8. Come with me] or, *Thou shalt come with me*. Here Christ (having cleansed his Spouse by his death) calleth her to follow him, from the mountaines of wilde beasts, from the false Churches and societies of wicked people; that forsaking all corruption in her selfe and others, she may walk with him in newnes & holines of life, beholding and acknowledging Gods mercy in her deliverance: *Rom. 6. 6. 13. 22. 1. Pet. 2. 21. 24. & 4. 1. 3. 3. 2. Pet. 1. 3. 4.*

Lebanon] in Greek *Libanus*, a mountaine in the north part of the land of Canaan, possessed of old by the Erites, *Judg. 3. 3.* afterward by the Israelites: on it grew many Cedar trees, *Song. 3. 9.* but in comparison with other places it was a forest or wilderness, *Esa. 29. 17.* and so the haunt of wilde beasts, *2. King. 14. 9.* which is respected here, as the end of the veile manifesteth. Sometime in resp. & of the largenesse of the mount, and goodly trees thereon, it is used to signifie glorious things: as in *Song. 5. 15. & 3. 9. Deut. 3. 25.*

my spouse] or, *my bride*: named in Hebrew *Callab* (of the perfection of her attire, ornaments and beauty, *Jer. 2. 32.*) in Greeke *Nymbee*, which name the Holy Ghost giveth to the Church, calling her the *Nympe* (or *Bride*), *the Lambes Wife*: who is prepared as a *Bride adorned for her husband*; *Rev. 21. 9. 2.* Christ before had called her his *Loue* or *Friend*; now when she is *all faire*, and without blemish, he calleth her *spouse*; and in *vers. 9.* both *sister* and *spouse*.

lock] or, *thou shalt lock, shalt see*, marke and obserue.

top of Amanah] or, *head of Amanah*, which was a mountaine in Syria, the valley and river in it was also called *Amanah*, and

and *Amanab*, in 2 *King*. 5. 12. and so the Chaldee here expoundeth it, *the heads* (that is the Princes of the people that dwell by the river of *Amanab*, shall offer a gift unto thee. Humane writers testify that *Amanus* was a mountaine forcibly possessed by many Tyrants &c. *Strabo* l. 14. So the Holy Ghost here calleth these places *dennes of Lions*, and *mountaines of Leopards*.

Sbenir and Herman] This *Herman* was a goodly mountaine possessed of old by Ogh King of *Bashan*, taken from him by the Israelites: and the Amorites called it *Sbenir*, the Sidonians *Sbition*, as *Moses* telleth in *Deut.* 3. 9.

dens of Lions] This openeth the former, and sheweth the danger wherein Christs spouse was, dwelling as among Lions and Leopards, that is among salvage, beastly and idolatrous peoples, (as *David* complaineth, *my soule is among Lions* *Psal.* 57. 4.) from which estate Christ calleth and delivereth his chosen; who being delivered doe see and observe the perils wherein they were, and safe estate whereinto the Lord had brought them: So the Apostle writing to the converted Gentiles saith, *Such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God:* 1 *Cor.* 6. 9. 10. 11.

Verf. 9. hast ravished mine heart] or *hast taken away*; or *hast pierced* (hast wounded) *my heart*: the originall is but one word, and used onely in this place twise; and meaneth the ravishing or drawing of the heart with love and delight. The Chaldee expoundeth it, *Thy love is fixed in the table of mine heart*. Christ speaketh here to his spouse, as a man overcome with love: as it is said, *With the joy of the Bridegroom over the Bride, thy God will joyce over thee:* *Esa.* 62. 5.

my sister] so he calleth her out of his love, in respect of her adoption and regeneration (being borne of God) and of her sanctification; as it is written, *Both be that sanctifieth, and they that are sanctified are all of one; for which cause bee is*

not ashamed to call them brethren: *Hebr.* 2. 11. And, *Whosoever shal doe the will of my Father which is in heaven: the same is my brother, and sister, and mother.* *Mat.* 12. 50. *one of thine eyes*] or, we look from thine eyes; which eyes were in *Ps.* 1. 4, likened to doves, simple, chaste, pure: and meane her faith, and the fruits thereof, as prayer &c: wherewith Christ is greatly affected and delighted.

chaine of thy neck] *Hebr.* of thy necker; that is, which hangeth on both sides of thy neck. The eye is a naturall part of the body; the chaine is an adjoynt and ornament of the body; figuring Gods Lawes and Ordinances, *Prov.* 10. 9, as also the graces of his spirit in his people. See the notes on *Chapt.* 1. 10.

Verf. 10. How faire] or, *how beautiful*; and consequently, *how gracious, how lovely* and *delightfull are thy loves*! By loves are meant not onely the affections, but the actions also and fruits of love, which the Church manifesteth towards Christ; by her *workes of faith, and labour of love and patience of hope*; and by keeping his commandments, 1 *Thess.* 1. 3, 1 *John.* 5. 2, and these are faire and goodly in the eyes of Christ, causing him to covet her beauty, *Psal.* 45. 11. 12.

how much better] or, *how good are thy loves*, better than *Wine*: the meaning of this speech is opened in *Song.* 1. 2, there the Church preferreth Christs loves above wine; heere, he doth the like of her loves towards him: signifying how pleasant and acceptable the fruits of his own graces are in his Church; so that the Lord her God delighteth in her, and rejoiceth over her, *Esa.* 62. 4. 5.

favour of thine ointments] that is, of the graces of the Spirit wherewith thou art anointed: see the annotations on *Chap.* 1. 3, where the Church extolleth the favour of Christs ointments, as here hee doth hers.

spices] sweet odours, or sweet smelling spices; for of such the holy anointing oil was made, *Exod.* 30. 23, and with such some.

sometime women were purified, 2 *Sam.* 12. 12, and the dead embalmed, 2 *Chron.* 16. 14, they were a present for a King, 2 *Chron.* 9. 10.

Verf. 11. *drop the honey combe*] that is, utter sweet words: whereby the doctrines and prayers of the Church are commended, as sweet and pleasant to the hearers, like honey to the taste. By this similitude the words of God are prayed in *Psal.* 119. 10, & 119. 103. As grace is poured into the lips of Christ, *Psal.* 45. 2, so by communication of his grace, the speech of his people is *with grace*, *Col.* 4. 6.

honey and milke under thy tongue] *hony* and *milke* both of them meane the sweet, easie, comfortable and nourishing words of faith, love, holiness &c: the *sincere milke of the word*, whereby the babes in Christ may grow, 1 *Pet.* 2. 2. And plenty of grace is promised in *Emmanuel's* daies, under the similitude of *abundance of milke*, so that every one should *eat butter and hony*, *Esa.* 7. 22. By *under the tongue*, seemeth to be meant the secret and inward parts as the heart and minde; (as David exalted God under his tongue, *Psal.* 66. 17,) to shew her sincerity, and difference hereby from the lewd woman, whose *lipps* also *drop the hony combe*, but *her end is bitter as wormwood*, *Prov.* 5. 3, 4. For *some by good words and faire speeches* deceive the hearts of the simple, *Rom.* 16. 18, the words of their mouth are *smother then butter*, but *poison* is in their hearts, *Psal.* 55. 21, and *adders poison* is under their lipps, *Psal.* 140. 3.

the savour] or *the smell (the odour) of thy garments*: these are the beautifull garments of *Sion*, *Esa.* 52. 1, the *fine linnen*, *cleane and bright*, the *righteousnesses of the Saints*, *Rev.* 19. 8, who have put on the Lord *Iesus Christ*, *Rom.* 13. 14, *Gal.* 3. 27, and in their faith, doctrine, conversation and administration are holy, just and righteous, and clothed with salvation; *Psal.* 132. 9. 16, so that the savour, the fame and good report hereof is sweet, like the smell of *Lebanon*, where pleasant & odoriferous trees, herbs and spices grew in abundance, God

maketh manifest the savour of his knowledge by them in every place: for they are *unto God a sweet savour in Christ*, 2 *Cor.* 2. 14. 15. Thus God promised unto *Israel*, that his *smell* should be as *Lebanon*, through the dew of his grace, *Hos.* 14. 5. 6. 7, as when he first received the blessing, the smell of his garments was such, that his father compared the smell of his son, to the *smell of a field*, which the Lord had blessed, *Gen.* 27. 27.

Verf. 12. *A garden*] understand from the verses before and after, *Thou art a garden*; which is (by signification) a place closed and fenced; and is sown and planted with herbs and trees, for use and pleasure. So in *Esa.* 5, the Church of *Israel* is likened to a fenced Vineyard.

locked] or, *barred*; that is, close shut; as the Greek translateth it *shut*: which is for safety & defense, that no evil should come thereon, no enemies should enter. For *walles*, *dores*, *lockes*, *barres* &c, are meanes to preserve, secure and safe: so in figure, when the *walles of Jerusalem* were repaired, they were fortified with *dores*, *locks*, and *barres*; *Nehem.* 3. 3. 13. But when such senses are wanting, or broken down; all things lie open to the spoile, *Esa.* 5. 5, *Psal.* 80. 12. Hereby is signified on Gods part, the protection of his Church, for he is unto *Jerusalem* a *wall of fire round about*, *Zech.* 2. 5, and strengtheneth the *barres of her gates*, *Psal.* 147. 13, he keepeth his Vineyard, and watereth it every moment; *lest any hurt it*, hee keepeth it *night and day*, *Esa.* 27. 3. Again, on the Churches part it signifieth her care to keep her selfe & all her plants & fruits holy, chaste & pure unto her beloved onely; opening the gates, that the *righteous nation* which keepeth the truths may enter in, *Esa.* 26. 2, but keeping watch lest the enemies should invade, lest the unclean, or any thing that defileth should enter thereinto, 2 *Chron.* 23. 19, *Rev.* 21. 27. As on the contrary secure and careless people are sayd to dwell without walls, bars or gates; *Ezek.* 38. 11. *Ier.* 49. 31.

a spring] to weat, a water-spring, in Hebrew *Gal*, so named of the rolling and

waving

waving of the waters that flow therefrom. This is to signifie that the garden of Christs Church, is watered with his graces, and so made fruitfull, and joyfull; *Ezek. 31. 4. 5. Job. 7. 38. 39. Esai. 44. 3. 4.* as it is promised, *the Lord will satisfy thy soule in droughts, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Esai. 58. 11.*

locked] or, *barred*, that is kept close from enemies, that the waters of grace may be thine onely. This signifieth (as before) Gods speciall favour and protection for his Church; and her care to keep her selfe and hers, pure to the Lord. Wherefore Solomon to teach spirituall chastitie, useth this parable; *Drinke Waters out of thine owne cistern; and running Waters out of thine owne Well. Let thy fountaines be dispersed abroad; and rivers of Waters in the streets. Let them be onely thine owne; and not strangers drinke thee. Let thy fountain be blessed; and rejoyce with the Wife of thy youth; &c. Prov. 5. 15. 18.*

sealed] Hereby is signified the confirmation of grace to Christs people, as *sealing* meaneth in *Ier. 32. 10. Job. 3. 33. 2 Cor. 1. 22. Ephes. 1. 13.* and the reserving of this grace to them onely: as that which is sealed is not communicated with others, nor knowne unto them; *Esai. 29. 11. Dan. 12. 4. 9.* and so it is said, *Binde up the testimony; seal the Law, among my disciples, Esai. 8. 16.*

Verf. 13. Thy plants] or, *Thy shoots*; the Hebrew and Greek words haue both of them the name of *seeding* forth, that is of shooting or growing; and so of bringing forth leaues, flowers and fruits. Hereby the members of the Church are meant, planted and made fruitfull by Christ; and here the garden of the Church, is like the garden in Eden; out of which ground, the Lord God made to grow every tree pleasant to sight, & good for food; *Gen. 2. 9.* And this is the second blessing of the Church, that it is replenished with wholesome, sweet and precious plants.

an orchard] or, a *paradise*, so called of the Hebrew *Pardes* and Greek *Paradisos*; a place set with trees, as appeareth by *Ecdes. 2. 5.* and is therefore sometime used for a *Parke*, or *Forest*; *Nehem. 2. 8.*

pomegranats] or, *pomegranat trees*, *granate-apples*, so named because they are full of granes or kernels: hereupon the Chaldee paraphraeth, *Thy young men are filled with thy precepts*, (or as Larchi explaineth it *full of good works*;) like *pomegranates*.

precious things] or, *dainties*, *pleasant things*: with store of these, the land of Ioseph was blessed, *Deut. 33. 13. 16.* The Holy Ghost seemeth to haue respect unto this name, in *Rev. 18. 14.* *fruits* (or *apples*, in Greek *opora*) *that thy soule lusteth after.*

Cypres] *Cypres-clusters*, (for the word is of the plurall number) or *Campfire-fruits*: see the notes on *Song. 1. 14.*

Spike-nard] this is also in the forme plurall *Spike-nards*, or *Nards*; which is framed of the Hebrew name *Nerd*, whence the Greek *Nardos*, and Latine *Nardus* is also borrowed. And it is here used plurally (whereas in the next verse it is singular,) either to imply all sorts of *Nard*, (for there be diuers kinds) or, the eares and leaues of *Nard*, both which are in use for sweet smell. The herb which wee call *Lavender*, is named *Pseudo-nard*, as being a base kinde of *Nard*, but nothing so sweet or precious as the true: see the notes on *Song. 1. 12.*

Verf. 14. Saffron] in Hebrew *Carcom*; we call it *Saffran*, of the Arabick *Tiaphram* (or *Zufran*) so named of the *yellow* colour: it is not mentioned in Scripture, but in this one place.

Calamus] or, *sweet Cane*, or *sweet Reed*: this with the *Cinamon* following, were used in the composition of the holy anointing oile, *Exod. 30. 23.* see the Annotations there.

Frankincense] this was used in the holy incense; as the *Myrrh* (following) was in the anointing oile; see *Exod. 30. 34. 23.*

Aloes] or, *Lign-aloes*; it was used also to perfume with, for the sweet smell there-

of: see Numb. 24. 6, Psal. 45. 9, Prov. 7. 17. *chiefe spices*] or, *heads of spices*: see Exod. 30. 23. By these fruits are signified the manifold graces in Christians, which are precious and sweete before God and all good people: such are the fruits of the Spirit, mentioned in Gal. 5. 22. 23. Contrary to these, are the roots of bitterness, that beare gall and wormewood; which are diligently to bee looked unto, lest they spring up, and so trouble and defile the garden of the Church: Heb. 12. 15. Dent. 29. 18.

Ver. 15. *Fountaine of the gardens*] This seemeth to be the speech of the Spouse unto Christ, *O thou the fountaine* &c. whereby shee acknowledgeth a third blessing: to make her fruitfull, abundance of water; & that all the former graces which hee so praised her for, do proceed from him who is the fountaine that watereth all the gardens (his Churches), as in Jer. 2. 13, God calleth himselfe *the fountaine of living Waters*. From the fountain, rivers doe run, (as in Ps. 104. 10,) which water the gardens and plants in them, so making them green and fruitfull, as in Ezek. 31. 4. 5. *The Waters made him great; the deep set him up on high, with her rivers running about his plants, &c.* But when the desolation of the Church is threatned, it is likened to *a garden that hath no Water*, Esai. 1. 30. Here Christ by his doctrine and spirituall graces, refresheth his Churches, and all their plants, satisfieth their soule in drought, and maketh fat their bones; that their soule is like a *watered garden*, and they shal not forrow any more at all. Jer. 31. 12, Esai. 58. 14.

living Waters] that is, springing and running waters, which dry not up with heat, nor putrifie: but are alwaies wholesome, and give life. So Christ giveth *living Water*, of which whosoever drinketh, it shall be in him a *Well of Water, springing up into everlasting life*: Job. 4. 10. 14, and saith, *He that beleeveth on me &c. out of his belly shall flow rivers of living Water*; speaking of the Spirit, *In whom they that beleene on him, should receive*. Job. 7. 38. 39.

streaming] running, flowing: or, *streames from Lebanon*. It hath reference to the *streames of Jordan*, which river began at the foot of mount Lebanon, and ran along through the holy land, watering the same, This similitude is amplified in Ezek. 47. 6. 10, where waters issuing out of the Sanctuary (which was built of the Cedars of Lebanon), ran along Galilee, and to the plaine, and into the sea &c. and every living thing that moveth whithersoever the rivers come, shall live, &c. and every thing shall live, *Whithersoever the river cometh*. So in Rev. 22. 1; *out of the throne of God, and of the Lamb (Christ), a pure river of Water of life proceedeth*.

Ver. 16. *Stirre up*] or, *Raise up* (thy selfe) *thou North winde*. A fourth blessing upon the garden of Christs Church, that it is blown upon by the winds, to refresh it, to cleanse the aire of it, and to make it more fruitfull. And though the North and South windes be of contrary qualities, as cold and hot, moyst and dry, yet are they both fitting for her estate, which sometime needeth sharp reproofe, and sometime calme and gentle consolation. But he mentioneth not the *East winde*; because that is often used in signe of wrath, to blast, burne and destroy the fruits; as Ezek. 17. 10, & 19. 12, Hof. 13. 15, Gen. 41. 6.

blow upon my garden] The garden being Christs (as the words following manifest) the Lord, who *bringeth forth the Winde out of his treasures*, Psal. 135. 7, speaketh unto it to blow: signifying hereby the ministration of his word and spirit bestowed on his people for their further good: that they have not onely the waters of holy Scripture, but the lively graces also of Gods Spirit to quicken them. So in Ezek. 37. 9, the Prophet was willed to *prophesie unto the Winde*, and say thereunto, *Come from the four Windes, ô Winde, and blow upon these slaynes, that they may live*. And the efficacie of the Spirit of God is resembled by the winde, in Job. 3. 8, and doctrines are winds, in Ephes. 4. 24, and the

the restreyn't of Gods graces by whole-
some doctrine, is signified by foure An-
gels holding the foure winds of the
earth, *that the wind shal not blow on the
earth nor on the sea, nor on any tree.* Rev. 7. 1.

Spices thereof my flow] that is, the fruits
may ripen, and be abundant: for by the
gracious gifts of the Spirit, breathing up-
on the Church, corruption is purged
away, the soules are refreshed, quick-
ened comforted, and all graces doe in-
crease, 1 Cor. 2.

come into his garden and eat] The faith-
full acknowledging both themselves and
theirs to be Christs, doe desire that hee
would come and accept the fruits and
graces of his owne Spirit; with which
and for which hee is to be honoured. So
the off rings unto God, are called his
bread; Numb. 28. 2, the good works of
Christians, are called *fruits*, Job. 15, his
acceptation of those fruits, and commu-

nication of further grace, is signified by
mutuall supping together, Rev. 3. 20, and
thus the Lord rejoyceth in his *workes*,
Psalm. 104. 31.

fruit of his precious things] that is, the
fruit of his precious graces; or, his pre-
cious fruits: so that now the Church is
not like Israel of old, an empty vine, which
brought forth fruit unto himselfe, Hof.
10. 1, or bare wilde grapes, even grapes
of gall, and bitter clusters, Esa. 5. 2, Dent.
32. 32, but is filled with the fruits of righ-
teousnesse, Phil. 1. 11, and walketh worthy
of the Lord unto all pleasing, being fruitfull
in every good worke, Col. 1. 10, and hath
her fruit unto holinesse; and the end, ever-
lasting life: Rom. 6. 22. The Chaldee pa-
raphrast applyeth this to the service of
God under the Law, saying; *Let the beloved
God come into the house of the Sanctuary,*
and accept with favour the oblations of his
people.

CHAPTER. V.

CHAPTER. V.

I Am come to my garden, my sister
my spouse: I haue gathered my
myrrh with my spice; I haue eaten my
honey-comb with my honey: I haue
drunk my wine, with my milk: eate o
friends, drink, and drink abundantly
o beloved.

I sleep, and my heart waketh: it is the
voice of my beloved that knocketh:
Open to me my sister my loue, my doue
my perfect-one: for my head is filled
with dew; my locks with the drops of
the night.

I haue put-off my coat, how shall I
put it on? I haue washed my feet, how
shall

MY sister o my Spouse, I am entred
Into my garden: I haue gathered
My Myrrh together with my spices sweet,
My honey-comb did with my hony eat,
I drunk my wine, with my milk: friends
eate yee,

Drink, o beloved, and drink plentifully.
I am a sleep, and yet my heart waketh:
The Voice of my Beloved that knocketh:
Open thou unto me my sister-deere,
My loue, my doue, my perfect-one-sincere:
For my head is with dew replenished,
My locks, with drops that from the night
proceed.

I doff my coat, how shall it on againe?

shall I defile them?

My beloved put in his hand by the hole (of the dore); and my bowels made a troubled-noise for him. I rose-up, to open to my beloved: and my hands dropped myrrh, and my fingers passing myrrh, upon the handles of the locke. I opened to my beloved, and my beloved had with-drawn himselfe was passed-away: my soule went-forth because of his speech, I sought him, and I found him not; I called him, and hee answered mee not. The Watchmen that went about the citie found me, they smote me, they wounded me: the watchmen of the walls, took my veil from on me. I adjure you, o daughters of Ierusalem: if yee finde my beloved, what shall yee tell him? that I am sicke of loue.

What is thy beloved more then another beloved, o thou fairest among women? What is thy beloved more then an other beloved, that thou dost so adjure us?

My beloved is white and ruddie; having-the-banner, aboue ten-thousand. His head, the fine-gold, the solid-gold: his locks curled, black as a Raven. His eyes, as doves, by the streams of water: washing in milk, sitting in fulnesse. His cheekes, as a bed of spice, flowers of sweet-odours: his lippes Lilies; dropping passing myrrh. His hands rings of gold, filled with the Chrysolite: his bowels, bright yvorie, overlayd with Saphires. His legges pillars of marble, founded upon sockets of solid-gold: his countenance as Lebanon, choise as the Cedars. His palate, sweetnesse; and he is altogether

I washt my feet, how shall I them disstaine? Put in his hand by the hole did my beloved: And for him were my bowels tremulous-moved.

To open to my Loved, I rose-up. (drop And my hands myrrh, my fingers eke did Passing-sweet myrrh, the lock handles upon. Open I did to my beloved-one, And my beloved had himselfe drawn-back, Was passit: my soule went-forth for that he spake:

I did him seek, and yet I found him not, I called him, yet I no answer got. The Watchmen that did goe the citie round, Did finde mee; they did smite me, did mee wound:

The keepers that upon the walls did watch, They from on me my veile away did catch. O ye the daughters of Ierusalem,

I you adjuring-charge if ye finde him That my Beloved is, what shall ye say To him that I for love languish-away. What is thy Lief more then another Lief, O thou that hast among Women beauty chiefest Thy Lief then other Lief's what is he more, That thou adjuring-chargest us so sure?

My welbeloved white and red appears, Aboue ten-thousand he the banner bears. His head, is fine gold solid-gold-of-Fess: His locks are curd, black as a Raven is. His eyes, as doves, the streams of water by: Washing in milk, sitting in plenty. His cheekes, as bed of spice, flowers sweetly-smelling.

His lips, like Lilies; passing myrrh distilling. His hands, gold rings, fylled with the Chrysolite:

His bowels, yv'rie bright with Saphires dight. His legs like Marble pillars, that have hold-Firmly on sockets of fine-solid gold, His sight as Lebanon, choise as Ceders.

His

their desires: This is my beloved, and this is my friend, o daughters of Ierusalem.

His palate, sweets; and he is all desires: This is my welbeloved, and this same My friend, o daughters of Ierusalem.

Annotations.

I am come] or, I have come: but the time passed, is often used for the present. Here Christ answereth to the prayer of his Spouse, being ready to fulfill the desire of them that love him, Psal. 145. 19. God is said to Come unto men, when he manifesteth his presence by his works, either of mercy or judgement, Exod. 3. 7. 8. Gen. 11. 5. 7. Here he cometh to the garden of his Church with grace, acceptance, comfort and blessing, to keep a spirituall banquet there: as he promised. In every place where I shall make the memoriall of my name, I will come unto thee, and I will blesse thee, Exod. 22. 24.

My sister, spouse] see the notes, on Ch. 10. 4. v. 8. 9.

Myrrh with my spice: that is, with my other spices or aromaticall-fruits: for myrrh was one of the chief spices, used in composition of sweet ointments, Exod. 30. 23. with such ointments they anoynted them and their freinds at feasts; see the annotations on Chap. 1. 3.

I have eaten] or, I do eat, for the words following shew this to be spoken as at a banquet.

my honey-combe] as the word and doctrine of Christ is likened to honey and the honey combe, to wine and milk, Psal. 119. 11. and 119. 103. Esaus 5. 1, 1 Pet. 2. 2, because it is sweet, comfortable and wholesome to nourish the soule, as these things doe the body: so here the manifold fruits and graces which that word, by the Spirit, bringeth forth in Christians, are likened also to such things: whereof Christ is said to eate, that is, graciously to accept, and delight in them. On the contrary, the evil fruits of synners, are likened to grapes of gall, and their wine, to the

poison of dragons, Deut. 32. 32. 33. este & freinds] or, & neighbours. Christ speaketh, as at a feast, chearing up his freinds, as partakers with him of the graces, and comforts aforesaid. They that doe his commandments, are his freinds. Ioh. 15. 14. (as Abraham is called the freind of God, Esau. 41. 8. Iam. 2. 23.) and these desire and delight to be partakers of the fruits of the saints, and rejoyce in their obedience; Phil. 1. 9. 10. 11. & 4. 17. 18. 2. Ioh. 8. 4. 3 Ioh. 8. 3. 4. The Angels also are made joyfull, at the conversion, sanctitie and salvation of synners by Christ, Luk. 15. 7. 10. & 2. 13. 14. The Chaldee expoundeth this of Gods acceptance of his churches service under the Law, thus: *Thou holy and blessed (God) said to his people the house of Israel: I am come to the house of my sanctuarie, which thou buildst for me, my sister & congregation of Israel, which art likened to an honest house, and have caused my divine presence to dwell in the midst of thee: I accept thy incense of spices, which thou madest for my name: I have sent fire from heaven, and it hath eaten the burnt-offerings, and sacrifice of Peace offerings: accepted with favour before me, is the drink-offering of red wine and of white wine, which the Priests have poured out upon mine Altar. Now come ye Priests that love my precepts, eat that which is left of the oblations, and delight your selves in the good that is prepared for you.*

drinke abundantly o beloved] or, be drunken (that is, be plenteously-filled) with loves. By Beloved, he meaneth his friend is aforesaid: or by loves (for so the word may be interpreted) he meaneth the fruits of love, which his Spouse had brought forth unto him; which loves, he said, were much

much better then wine, chap. 4. 10. In *Esa* 25. 6, it is prophesied how the Lord of hosts, would make (in the mountaine of his church) unto all people, a feast of fat things, a feast of wine on the Lees &c.

Verf. 2. *I sleepe*] or, *I sleeping*, and my heart *waking*. The spouse of Christ here telleth of a new and greater trouble that befell her, through her owne negligence; and how she got out thereof. In chap. 3. she had a much like tenration, but not so heavy as this: for there she slept not; but upon her bed, in the nights, sought her beloved; here she sleepeth, her beloved seeketh her, knocketh, provoketh, but she maketh excuses for a while. There the watchmen though they tell her no tidings of her beloved, yet they doe her no farther harme: here, they smite, wound and unveile her. There, she soone findeth him, after she was past the watchmen: here, she findeth him not so soone, but languisheth with love, and complaineth to her freinds, who (upon report of his praises) doe help to seek him with her. *Sleepe* is the rest or ceasing of the creature, from use of the outward senses, and from action: It is caused by vapours in the head, that arise from meat, drinke &c. which stop the passages of the spirits, and binde the senses. This *sleepe*, as it is a refreshing, is sometime used in a good sense, for the repose and rest that the faithfull haue in God; *Psal.* 3. 5, & 4. 8, *Prov.* 3. 24. But more often it signifieth the neglect of holy duties, and a sinfull kinde of life, *Esa.* 56. 10, *Rom.* 13. 11, 1 *Thess.* 5. 6, 7, and this sleep is caused sometimes through sorrow, *Luk.* 22. 45, sometime through wearinesse, *Esa.* 5. 27, sometime through slothfulness, and then it causeth spirituall beggary, *Prov.* 19. 15, & 20. 13. The Spouse here, having eaten and drunk largely of the blessings of Christ, beginneth to remit her zeale, and neglect the works of faith and love, wanting the presence of her beloved, and being pressed with the remnants of the flesh, so she gaue place to

carnall ease and security. Occasioned further hereunto by the time, the night; and by the wether which was raynie: that is, by ignorance and error prevailing; and by the opposition and persecution of enemies.

and my heart *waketh*] or, but my heart *waketh*, or is awake. The heart meaneth the inner man, the spirit, or man as he is regenerate, opposed to the flesh or outward man, *Rom.* 2. 28. 29, & the *flesh* & *spirit* (even in Gods children) doe lust one against an other, that wee cannot doe the things that we would, *Gal.* 5. 17, and when the spirit is *willing* (to watch, pray &c.) the *flesh* is *weake*, *Mat.* 26. 41. Whereas therefore her heart waked while she slept, it signifieth that shee gaue not her selfe wholly to this negligence, but as the wife virgins had their lamps burning, vvholes all slumbered and slept, when the lamps of the foolish were gone out, *Mat.* 25. 4. 5. 8, so she now had given her selfe to fleshly ease, but had her heart and spirit otherwise disposed. For when the whole man addiseth it selfe to any thing, the heart also is adjoynd; as Solomon saith, *I compassed about, I and my heart, to search and to seek out wisdome*; *Eccles.* 7. 25.

that knocketh] or, that beateb to wit, at the dore. Shee telleth the loue and care of her beloved, who would not let her rest in the bed of worldly ease, but exciteb her to holy duties, by receiving him and the spirit of his grace. Christs voice is uttered by preaching of his Gospell, calling to repentance, faith and obedience, *Eph.* 3. 7. 8. 15, & 4. 2. His knocking, signifieth a more earnest provocation and desire to be let in, *Matb.* 7. 7, *Luke* 13. 25, and it may imply his chastilements also vvhereby hee vvould call her to repentance; as he saith to the Church in *Laodicea*, (when it was fallen to bee neither cold nor hot,) *As many as I loue I rebuke and chasten, be zealous therefore and repent. Behold, I stand at the dore, and knocke*; *Revel.* 3. 19. 20.

open to me] God openeth dores to us, when

when he bestoweth his blessings on us, *Psal.* 78.23.24, *Esa.* 45.1 2.3, and spiritu- ally, when he giveth grace to utter his word, and to belecue the same, *Col.* 4. 3, *Act.* 14.27. So wee open the dore unto him, when wee giue him entrance into our hearts, he calling upon us by his word and workes; when we repent, belecue, and accept Christ with his graces, &c. *Reb.* 3.20.

my sister, my lone &c.] these titles given unto the Church, even in her infirmities, shew what affection hee bare unto her, and how hee esteemed of her notwithstanding her finnes; which he impureth not, but looketh upon her graces which he had endued her with, as if she were perfect and undefiled.

filled with dew] or, *full of dew*. This head of Christ (which in *v. 11*, is likened to *most fine gold*,) here *filled with dew*, seemeth to meane his manifold troubles which he suffered for her sake, not onely in his own person, while he was on earth, but in his Servants and Ministers, who are often troubled on every side, perplexed, persecuted, cast down, alwayes bearing about in the body, the dying of the Lord Iesus &c. *2 Cor.* 4.8.9 10. Thus Christ commeth in the dark night of affliction to awake her, and to communicate himselfe and his graces with her. For a man to be *dewt with the dew of heaven*, is a signe of misery, *Dan.* 4.25, so is raine vwhere there is no covert, *Esa.* 4.6, and drops (or droppings) likewise signifie troubles, *Amos* 6.11. But *dew* and *raine* upon the land maketh it fruitfull: so is Christ by his doctrine to his Church, *Psal.* 72.6, *Hos.* 14.5, *Deut.* 32.2. And in this sense some take it here, as if Christ came unto her full of the dew of blessings to enrich her. The Chaldee Paraphrast applyeth this verse to the Iewes captivity, and Gods calling them to repentance, thus: *After all these words, the people of the house of Israel sinned; and hee delivered them into the hand of Nebuchadnezzar King of Babylon, who led them into captivity: and in the captivity they were*

like to a man a sleep, that cannot awake out of his sleep. And the voice of the Holy Ghost admonished them by the hand of his Prophets, and stirred them up from the sleep of their heart. The Lord of all the world spake, and thus he said: Turn by repentance, open thy mouth, and make request, in I have met thee, my sister, my lone, the congregation of Israel, who be art like a dove in perfection of thy works: for the hayre of my head is filled with thy teares, as a man whose hayre of his head is wet with the dew of heaven; and my hayrie lockes are filled with the dropps of thine eyes, as a man whose hayrie lockes are full with the dropps of raine that descend in the night.

Verl. 3. how shall I put it on?] that is, *I can not put it on*, without trouble and reluctance of my flesh. The like phrase God useth in *H. s.* 11.8, *How shall I giue thee up*, *Ephraim*, &c. *how shall I make thee as Admah?* &c: that is, *I can not utterly destroy thee*, as I did those Cities, such is my compassion towards thee. The Spouse here telleth her answer to Christ, how she made excuses and delays, and that she could not presently admit him: as the freind answereth (in *Luke* 11.7. *Trouble me not, the dore is now shut, and my children are with mee in bed: I cannot rise and giue thee*. The keeping on of clothes, is a signe of care and vwatchfulness, *Neb.* 4.23, so shee now (in the absence of her Lord) should haue had her *loynes girded about*, her *light burning*, her selfe vwayting for his returne; that vwhen hee came and knocked, shee might open to him immediately, *Luke* 12.35.36 But she had not onely ungirded, but put off her coat, and vvasht her feet, so composing her selfe to a settled rest in her bed; and in sted of vwatching, sleepeith; in sted of opening the dore, driveth him avay through her neglect and slouth.

Washed my feet] an other signe that she had betaken her selfe to rest: for in those hot countries (vwhere usually they went bare footed) they vvasht their feet from soile and sweate, after travell: vwhich shee

now having done, could not (as she pretended) without fowling them againe, open to her beloved. Such vvorthelesse excuses doth our flesh alledge; the time is unseasonable, the night is cold and damp, the vvether vveter, vve cannot arise to intertaine Christ, vvithout trouble and detriment. So the people that dwell in their sieled houses, said, the time is not come that the Lords house should be built, Agg. 1. 4. 2. *The slothfull saith, A Lion is in the vvay, a Lion is in the streets*; Prov. 26. 3, and *The sluggard vvill not plow, by reason of the cold*; Prov. 20. 4. The Chaldee here paraphraeth thus, *The Congregation of Israel, answered before the Prophets*; *Loe now I haue put-off from mee the yoke of his precepts, and haue serued the erronour idols of the peoples*: and how can I haue the face to turne againe unto him? *The Lord of the world answered them by the hand of the Prophets*; And I also, *Loe now I haue taken away my diuine-prefence from mids of thee*; and how shall I returne? *And thou hast done euill vvorkes*, and I haue sanctified my feet from thy uncleannesse; and how shall I defile them in the mids of thee, by thy euill vvorkes?

Verf 4. put in] Hebr. *sent in his hand*, or, put it forth.

by the hole] or, from the hole, to vveet, of the dore, vvhere he knocked; vvich some understand to be a vvithdrawing of the hand as purposing to leaue off his calling of her: but the Greeke translateth by the hole; and the putting-forth of the hand, usually meaneth the enterprising of a vvork, rather then the leaving of it off, as in Gen. 3. 22, & 22. 10. 12, & 43. 14, Ex. 3. 20, 1 Chron. 13. 9, and the effects following, that her bowels vvere moved, that she rose up, &c. seeme to confirme this. And an hole is a meane either to look in, or to put in the hand, or to make a vvider entrance, Ezek. 8 7. 8. 9. The Spouse of Christ here signifieth, that though the dore vvvas shut against him, that her Beloved could not enter; and though his voice (by the outvvard Ministerie of his

vvord) could not cause her to arise; yet he put forth his hand (by the invvard vvorking of his Spirit,) and vvrought more effectually in her. For, as the finger of God (in Luke 11. 20,) meaneth the Spirit of God, Mat. 12. 28, so doth his hand. Wherefore the disciples outvvardly preaching the word: it is said, the hand of the Lord vvvas vvith them, and a great number beleevved, and turned unto the Lord: Act. 11. 19. 21.

my bowels made-a troubled-noyse] or, my bowels made-a troubled, rumbled. Hereby the signifieth her disquietnesse, hearty sorrow and repentance, for her Beloved, vvho had suffered to many things for her sake, and vvhom she had so neglected and put from her, vvhen he desired to come in. So the Prophet (to shevv his sorrow for Moabs calamity) saith. *My bowels shall sound (or make a-noise) like an harp for Moab*, Esai. 16. 11, and for the Ievves an other saith. *My bowels, my bowels, I am payned at my very heart; my heart maketh-a-noise (or a troubled sound) I cannot hold my peace*; Ier. 4. 19. Yea God himselfe, in commiseration of Ephraims miserie, saith, *my bowels sound (or make-a-troubled-noise) for him. I will surely haue mercy on him*, saith the L O R D; Ier. 31. 20. So here the Spouse, by the founding of her bowels, sheweth the griefe of her heart, which is one (and the chiefest) of the bowels, as is after noted on v. 14.

Verf. 5. I rose up] or, I my selfe rose-up. Vnto her inward griefe, shee addeth outward acts of amendment, (fruits meete for repentance,) rising, opening, seeking, calling for her Beloved now departed from her dore, through her former negligence.

dropped myrrb] that is, oil of myrrb.

passing myrrb] that is, pure myrrb, which is of bitter taste, and sweet smelling savour: or currant myrrb, such as passeth from one to another, vendible to merchants because it is good: as passing money is currant money with Merchants, Gen. 23. 16. *Passing-myrrb* dropping from Christs lippes (Song. 5. 13.) signifieth the sweet

Sweet odour of his doctrine; so the like here dropping from the *hands and fingers* of his Spoule, seemeth to denote the sweet odour of her workes; that her godly sorrow, with faith and loue unfeigned, might be acceptable to her beloved, and of sweet smell in his nostrils. In those countries, women (before they were brought to Kings) were purified with *oile of myrrh*, and *sweet odours*, *Esb. 2. 12*, and the *garments* of Christs Spoule doe smell of *Myrrh*, &c. *Psal. 45. 9*, here her hands, that is her actions, are anoynted with oile of myrrh, that is the grace of Gods Spirit, as the holy oile in the Sanctuary (figuring grace) was made of *pure myrrh*, and other chiefe spices, *Exod. 30. 23*, &c. Otherwise we may understand it of the grace of Christ, which he left behind him as a sweet odour to allure her, whē he put in his hand at the hole of the dore; which he perceived now when she was arisen frō her bed of carnall security. *handles of the lock*] these *handles* (or *hands*) of the *lock*, were those that kept out Christ from entering; which now she anoynteth with oile of myrrh, that her heart being ointed & suppled with grace, all bars and lets being removed, he might freely enter to reap the fruit of his owne grace in her.

6 Verſ. 6. *I opened*] or, *I my selfe opened*; this noteth a further degree of grace in her, who after she had risen, openeth the dore, (putting away all excuses, delays, hinderances, admitting the word and work of Christ into her heart,) that the King of glory might come in.

Withdrawn himſelfe] or, *turned away*. *Was paſſed-away*] This doubling of the complaint for his departure, sheweth her passion and griefe, in that she enjoyed not his presence and favour, as in time past. But the narration telleth how even the *righteous are* (for their finnes) *recompensed in the earth, and scarcely ſaved*; *Prov. 11. 31*, *1 Pet. 4. 18*, if we refuse the grace of God proffered, hee will hide his face from us, *Mic. 3. 4*, *Hos. 5. 5*.

my ſoule went forth] or, *was gone, departed*; that is, *ſoyled, ſoured*: I was even a dead woman, through feare and griefe: for death is the departing of the ſoule from the body, *Gen. 35. 18*, and as the heart is ſaid to *goe forth* when men are astonished with feare, or the like passions, *Gen. 42. 28*, so here the *ſoule* is ſaid to *goe forth* for like cause.

because of his ſpeech] for his words, which he had used, when ſo lovingly he entreated me, in *v. 2*. The word ſpoken doth not alwaies preſently take effect in the hearers; but after, when they fall into temptation the Spirit of God often bringeth things to their remembrance, that they doe better understand and make use of that they heard; *Iob. 14. 26*, *Matth. 26. 75*.

he answered me not] This is one of the greatest temptations, that God ſeemeth not to heare the prayers of his people, though they call day and night, *Pſal. 22. 3*, *be ſhut teeth out their prayer*, *Lam. 3. 8*. But here the Spouſe hath measure for measure; because he called and she would not obey, she also calleth and hath no answer. Howbeit *his eare is not heavy, that it cannot heare*: but (as it is written) *Your iniquities haue ſeparated betweene you and your God; and your finnes haue hid his face from you, that he will not heare*; *Eſai. 59. 1. 2*. The Hebrewes (in their Chaldee paraphraſe) apply the affliction here prophesied of, to the finnes and captivity of Israel, mentioned in *1 Chron. 5. 25*, *26*, *2 King. 17. 6*, at what time, though the Priests (as they ſay) offered oblations, and burnt incenſe, yet were they not accepted.

Verſ. 7. *The watchmen*] or, *keepers*, that keep watch & ward in the Citie by night: meaning the officers of the Church; ſee before on chap. 3. 3.

ſound mee] By this it appeareth, that she went not onely to the dore of her houſe to ſeek Chriſt, but did *goe about the Citie, in the ſtreets* &c. as before in *ch. 2. 3*.

they ſmote me] ſmiting is not onely with the hand, or other like instrument, but with the tongue, as in *Ier. 18. 18*; *Come*

and let us smite him with the tongue : and generally to *smite*, is to afflict by what meanes soever, *Esaï. 53. 4. Psal. 69. 27.* Here the Watchmen are more injurious then before in Chapt. 3, neither inquireth she of these for her Beloved ; but being by them found, out of the common course, is smitten and wounded as an evill doer, judged as a dishonest woman, whose feet would not abide in her house, no not by night, is rebuked, censured &c.

Wounded me] drew blood of me, for it is a further degree of hurt then smiting, *1 Kin. 20. 37, Ex. 21. 25* So the husbandmē *Wounded* the Lords servant, *Luke 20. 12.*

Watchmen of the Wall] watchmen in the citie are to look that order and peace be kept of those that are within ; watchmen *on the Wall*, are to looke to enemies without, that they break not in ; and to warne the citie if foes approach : so these were other then the former, from whom she escaping with stripes and wounds, passeth from the streets to the walles to seek Christ, but is there as evill intreated. These are in name the Ministers of Christ, supplying the place of such as are mentioned in *Esaï. 62. 6*, but of another kinde, not making mention of the Lord, but persecuting those that seek him.

took my veile] or, *my scarf* ; it hath the name in the originall, of *spreading*, as being spread over her head to cover her. Such veiles were worn of women, partly for ornament, as appeareth by *Esaï. 3. 23*, partly for modesty, and in signe of subjection to men, especially their husbands, *1 Cor. 11. 6. 7. 10*, and an husband is to the wife a *covering of the eyes*, *Gen. 20. 16*. The taking avay therefore of her *veile*, seemeth to be a note of infamie, disloyaltie or dishonesty imputed unto her : as of idolatry, heresie, schisme and the like ; so she was spoiled of her good name and reputation, and counted among the leight and lewd women. For it appeareth by *Ezek. 23. 25. 26*, that they used to intreat dishonest women so ; disfiguring

their faces, stripping them out of their clothes, and taking away their faire jewels.

Verf. 8. *I adjure you*] *I charge you by oath* ; Here the spouse (having with much adoe escaped from the watchmen) meeteth with her freinds the *daughters of Jerusalem* ; of whom, see the notes on *Song. 2. 7. & 1. 5*, where also she adjured them, upon other weightie cause.

What shall ye tell him?] this is an earnest and passionate kind of speech, shewing her great affection ; and stirring up their care and diligence ; that if they who had not for the present the knowledge of Christ by his graces clearly manifested unto them, (as appeareth by their answer in v. 9. & c. 6. v. 1.) should find him by being made partakers of his mercie through the revelation of his gospel, (as in *Rom. 10. 20.*) then they should tell (or shew) unto him in their prayers, the state of this his afflicted Spouse.

sick of love] in Greek, *wounded with love* : languishing with desire of his mercie, of the forgiveness of my sins, of reconciliation &c. See the notes on Chap. 2. v. 5.

Verf. 9. *more then another beloved*] when God and Christ is preached, the wicked take occasion to mention and magnifie other false gods, and erroneous services, *Esaï. 36. 18. 20. Ait. 19. 26. 28.* but they that belong to the heavenly Jerusalem, desire to be informed further in in the truth, and to know the differences betweene true and false Christs, worships, ordinances, &c ; as these here, & so in *Ait. 17. 18. 19. 34. &c 28. 22 23. 24.* *fairest among women*] See Chap. 1. 8. Here the Spouse of Christ, though in her sorrows and miseries, though persecuted & abused by wicked *Watchmen*, though in the dark night of tribulation ; is notwithstanding discerned and professed to be faire and glorious ; by such as belong unto Christ, *Heb. 11. 24. 26. 1. Thes. 1. 5. 6.*

Verf. 10. *White and ruddy*] She describeth Christ unto them in his beauty to styrr up both her owne and their affec-

ons and to draw them after him. For as the outward shew of idolaters, allureth the unwise to affect and follow them; Ezk. 23. 5. 6. 12. 14. 15. 16: so the true knowledge of Christ with his graces, draweth the elect to seek and embrace him: *Act. 2. 22. 37. 41. & 3. 12. 13. & 4. 4. & 17. 11. 12.* and by the Gospel preached, Christ with his sufferings is evidently set forth, *Gal. 3. 1* Here, as a goodly young man, he is as in an image portrayed by his visible qualities, his colours; and by the parts of his body. *White* and *red*, as they shew the best temperature of man, so here they may signifie in Christ, 1 his Godhead and Manhood: for God in vision hath appeared all *White* as snow, and as pure wool, *Dan. 7. 9* & Christ in his glory had his face shining as the Sun; and his rayment *White* as the light, *Mat. 17. 2*, and in him dwelleth all the fulnesse of the Godhead bodily, *Coloss. 2. 9*: Man had his name *Adam*, of *Adamah* the red mould of the earth out of which he was taken, *Gen. 2. 7.* and Christ (who here is *Adam* red) is the last *Adam*; *1 Cor. 15. 45.* & was partaker with his children of flesh and blood, *Heb. 2. 14*. Secondly, *White* denoteth his innocency in himselfe, without spot of sin: *red*, his sinfull case by imputation, for God made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him, *2 Cor. 5. 21.* and so these two colours are used to signifie sinfulness and innocencie, *Esa. 1. 18*. And consequently *red* betokeneth his sufferings to the shedding of his blood; as *White* doth his victorie, peace, joy and comfort in God, *Rev. 7. 9. 13. -- 17. Eccles. 9. 8*. And in respect of his administration, *White* setteth forth his grace and mercy to repentant and beleeving sinners, whom hee justifieth, sanctifieth and will bring into glorie; who therefore are said to be clothed in *byss* *White* and cleane, which is the righteousness of the Saints, *Revel. 19. 8. 14.* and *red*, his justice in punishing and doing vengeance on his enemies, in token whereof his garments are said

to be *red*, dyed and dipt in blood: *Esa. 63. 1. 2. 3. Rev. 19. 13.*
having the banner, about ten thousand; or, having banners, of ten thousand: *Hebr. bannered, above (or of, or Diab) ten-thousands*: Meaning either that he was the chiefeft, valanteft and most excellent of all: or, that he had many banners and companies of warriors with him. In the first sense the Greek interpreteth it, *the chosen* (or *christ*) of *ten thousands*: in the latter, the Chaldee Paraphraſt, and other Hebrew expositors apply it to the *ten-thousands of Angels that minister before him* (as in *Dan. 7. 10.*) The *banner* (or *standard*) is a warlike signe; and hee that beareth it, is of the chiefeft; and by it, other warriors doe encampe, as appeareth in the armies of Israel, *Numb. 2*. And there *Iudab* was chiefe stander-bearer, and had under his banner the greatest number of warriors: to here Christ (the *Lion of the Tribe of Iudab*, *Revel. 5. 5.*) is chiefe among many, yea above all; for hee standeth for an ensigne of the people, *Esa. 11. 10.* (that is, *ruled over the Gentiles*, *Rom. 15. 12.*) and unto him both the Angels doe minister, and worship him, *Mat. 4. 11. Heb. 1. 6.* and many *ten-thousands* of people doe beleue in him, *Act. 21. 20. Rev. 7. 9.* and (in his warres against his enemies) as armies in heaven doe follow him, *Rev. 19. 11. -- 14.*

Verf. 14. *the fine gold the solid gold*] understand *fine gold* and *solid gold*, for this word *and*, is sometimes not expressed in the Hebrew, though it be meant; as is noted on *Exod. 22. 30. Deut. 24. 17*. Two names of the best gold are here joyned, *Cethem*, and *Paz* (or *Paz*); the first is *fine*, notable and shining; the latter, *solid*, strong and fast gold, or *Fesse gold*; (according to the Hebrew name,) *Fine-gold* is in Arabick called *Fis*; and the land of *Fesse* seemeth to bee so named of such gold there. Both these together, set forth the glory of Christs bea here: which being taken either properly, or

figuratiuely for the *crown* or *ornament of the head*; (as by the *feet* are implied the *shoes on the feet*, *Deut. 8. 4.* 29. 5.) seemeth to denote his headship, dignity or regimēt; that his Kingdome is most glorious (like fine splendent gold,) because it is spirituall and heavenly; and most firme and durable (like pure solid gold) because it is eternall: *Iob. 18. 36. 37.* *Luk. 17. 20. 21.* *Dan. 7. 13. 14.* For the Spouse calleth her Beloved *King*, in *Song. 1. 4.* and David David praying God, saith, *thou hast set on his head, a crown of fine gold, Psal. 21. 4.* And as Christ is here described, so is he in the administration and gouernement of his Church: that when his Kingdome is powerfull and glorious, and of large extent, it is like a golden head, as in *Dan. 2. 37. 38.* and when it is administred according to his lawes and iudgements (which are more to be desired then much fine solid gold, *Psal. 19. 11.*) then is the street of Ierusalem (the Law wherein men walke,) pure gold, as in *Rev. 21. 21.* Hereby also his rich grace and bountifulnesse unto men, may be implied.

his locks] his hayrie-lockes, of which before he complained in *1. 2.* that they were filled with drops of the night.

curled] or *heapes*, that is, are like heapes, curled and bushy.

black] in *Rev. 1. 14.* Christ appeared as an Ancient, with his hayres *White as Wool*; here hee is described as a goodly yong man, with *curled lockes black as a raven*: that white colour shewed him to be the Ancient of dayes, *Dan. 7. 9.* full of gravity, wisdom, iustice &c. but *black* and *curled* lockes, as they are signes of heat and strength in nature, so here they seeme to denote strength and vigour spirituall, as also the hidden mysterie of his counsels, the thoughts and purposes unfearchable. According to the varietie of times, causes, and administrations, so things are spoken diversly of God and of Christ: as in *1 Tim. 6. 16.* he dwelleth in the light which none can approach unto; in *2 Chro. 6. 1.* he dwelleth in the thick darkenesse: his

administration of mercy by the preaching of the Gospell is signified by a *White horse*, his iudgement by a *black horse*, *Rq. 6. 2. 5.* And if wee referre this here to Christs administration, it may denote both his counsels unfearchable of any, and in speciall his iudgements decreed for his enemies.

Verf. 12. as doves] in *Rev. 1. 14.* *his eyes are as a flame of fire*, and in *Dan. 10. 6.* *as lamps of fire*; to search and try all mens wayes, and to set mens secret sinnes to the light of his countenance, *Ier. 16. 17.* *Psal. 90. 8.* & *11. 4.* here, he hath *doues eyes*, to shew that he is of purer eyes then to behold evil, and can not looke on iniquity, *Habak. 1. 13.* that he graciously beholdeth his people with mercy, and commiseration of their misery, *Deut. 11. 12.* *Psal. 34. 16.* & *33. 18. 19.* and that he faithfully looketh to his covenant with his people; as the Spouse for her faith and loyaltie is sayd also to haue *doues eyes*, *Song. 1. 15.* & *4. 1.*

by streames] or, *by currents (rivers)* of *Water*, that run violently: such waters are pure and cleare, where doues delight to bee.

Washing] to weet themselves; which the Greek translateth *Washed in milke*. As doves washing themselves in milke white water are cleansed from dust and soile: so the eyes of Christ are pure and cleane, beholding his people in grace.

sitting in fulnesse] if the similitude of waters be continued; then it meaneth full channels of water, by which doues delight to sit: or, if of the doues, it may be understood of sitting in their lockers, and so applyed to the eyes in the holes of the head with fit and due proportion, neither sunke in, nor starting out; but as the precious *sitting stones*, *Exod. 25. 7.* were embossed and fitly set in the hollow places of the golden Ephod: so were these pure and gracious eyes, in the head of Christ.

Verf. 13. bed of spice] meaning a garden-bed, wherein spice aromaticall

is set; as after in *Song. 6. 2.*

flowers] or, *grown plants*, so named of being grown great: the word also may be translated *towers*, which haue their names of greatnesse. The *cheekes* (which are both sides of the face) are likened here to a garden bed of sweet-spice; not barren or faded, but sprouting and grown up to blade and floure of sweet odours; whereby the beard also that groweth out of the cheekes or jawes (*Ps. 10. 6.*) may be meant. These cheekes of Christ thus adorned, signifie his manlynesse and comelynesse to all that by faith behold him, and the sweetnesse of the graces that flow from his heavenly countenance; whiles being as a man grown up to yerres of discretion, he administred all things discretely, justly and comfortably to his people. The Hebrewes in their Chaldee paraphrase on this book, understand by the *head*, the *Liv* of God, which is to be desired more then gold: by the *lockes of hayre*, the interpretation of the words therein heaped together, which are *black* to those that keep them not: by the *eyes*, his providence to behold and blesse his people, by meanes of Counsellors, Teachers, Iudges &c: by the *cheekes*, the *two tables of stone*, written with lines as with rewes of a garden of spices; and yeelding acute and sweete senses.

passing myrrh] that is, *oile of myrrh* of sweet savour, which passeth currant and is vendible among merchants, (as before in *v. 5.*) This signifieth that *grace*, (or *words of grace*, *Luk. 4. 22.*) which was *powred out in the lippes* of Christ, *Ps. 45. 3.* which set forth by similitude of the pleasant lillie, and sweet myrrh-oile, doe note out the comfort and sweetnesse of the Gospell, in the hearts of them that beleeue.

14 Vers. 14. The *Chrysolite*] in Hebrew *Tharshish*; it is a precious stone of a golden sea-green colour: see *Exod. 28. 20.* These *bands* of Christ, likened unto, or adorned with *gold rings*, whose hollow place on foyle is set and filled with the

Chrysolite, signifie his precious, pure and glorious workes; acceptable and honourable before God and men.

his bowels] that is, *his breast and belly*, for in them the bowels are contained, as the heart, liver &c. but he nameth *bowels*, to denote his inward affections outwardly manifested. So the *heart* is layd to bee among the *bowels*, in *Ps. 22. 15.* and the *liver* is joynd therewith in *Lam. 2. 11.* vvhhere also the *bowels* are in Greek translated the *heart*. See before, on *v. 4.*

bright yvorie] Hebr. *brightnesse of yvorie*; meaning, most bright, polished, faire and glorious.

overlaid] or, which is *covered*, and so adorned *with Sappirs*: for in *Gen. 38. 14.* this word is used for *covered*, vvhhere the Greek and Chaldee expound it *adorned*. These bowels of Christ like burnisht yvorie decked with *Sappirs* (vvhich are precious stones of a sea blew, or heavenly colour) signifie his hearty and heavenly affections, loue, mercy, commiseration &c. towards God, his Law, and his people: as he saith (in *Ps. 40. 9.*) *thy Law is within my bowels*; and *bowels* are in *inward affections*, in *2 Cor. 7. 15.* and joynd with *mercies*, in *Phil. 2. 1.* and used for *tender mercy*, in *Luk. 1. 78.* and Pauls great longing after the Saints, is said to be in *the bowels of Iesus Christ*; *Phil. 1. 8.* The Chaldee Paraphrast applyeth these to the body of the Church of Israel, the twelue Tribes, vvho shined (as he saith) like lampes, vvhere polished in their vvorkes like Elephants tooth (or yvorie), and shone like Sappirs.

15 Vers. 15. *His legges pillars of marble*] under the name *legges*, the *thighes* also are comprehended, and all downe to the feet: which are the instruments to beare, susteyn and remoue the body from place to place: so the *legges of a man*, and the *strength of an horse* are mentioned (in *Ps. 147. 10.*) to signifie mans might and swiftnesse. And as *iron legges* denoted a *strong Kingdome*, *Dan. 2. 33. 40.* so the strength of Christ in his wayes and government, is resem-

resembled by *marble-pillars*, and the up-rightnesse and purity thereof, by the colour of *White-Marble*, or *alabaſter*.

founded] or *grounded*, *ſet-ſaſt* as on a foundation.

ſockets of ſolid gold] that is, Chriſts feet, on which his legges are ſet, (as pillars on their ſockets to ſuſtayne and ſtay them up,) are of *ſolid gold*, firme and ſtable, pure and glorious: ſo that his way is *perfect*, his ancles *ſlip not*, 2 Sam. 22. 33 37, his *foot ſtandeth in righteousneſſe*, Pſal. 22. 39. 43, he walketh ſafely in his way, and his foot ſtumbleth not, *Prov.* 3. 23, with theſe feet in juſtice he treadeth down his enemies, Pſal. 110. 1, *Eſai.* 26. 6, 2 Sam. 22. 39. 43, but bringeth good-tidings of peace to his people, *Nahum.* 1. 15, that all they are bleſſed which truſt in him, *Pſal.* 2. 12, *wheras confidence in an unfaithfull man in the day of trouble, is like a foot out of joynt* : *Prov.* 25. 19.

his countenance] or, *his ſight, appearance*, *forme*; that is, his perſonage: for this word meaneth not his face onely, but his whole perſon : *ſo ſee* to he is like *Lebanon*, goodly, great, high, glorious. So in 2 Sam. 23. 21, *a man of countenance*, that is a goodly perſonable man) is by an other Prophet called *a man of meſure*, (that is of great and goodly ſtature,) 1 Chron. 13. 23.

Lebanon] a goodly mountaine in the North part of the land of Canaan, ſee *Song.* 4. 8. As Chriſts large, glorious and everlaſting Kingdome was ſignified by a ſtone, that became a *great mountaine*, and filled the whole earth, *Dan.* 2. 35. 44, and other Kingdomes alſo are figured by Mountaines *Jer.* 51. 25, ſo the largeneſſe, eminencie and glorie of Chriſt in his Kingdome, is here reſembled by mount *Lebanon*.

choiſe] that is, *goodly, excellent*; for things that excel are choſen before other: and theſe words *choiſe* and *good* (or *goodly*) are joynd together in the praiſe of men (as in 1 Sam. 9. 2.) or of trees, *Ezek.* 31. 16, and choiſe Cedars are mentioned in

Ier. 22. 7, ſo here, Chriſt is *choiſe as the Cedars*, meaning, goodly, excellent, flouriſhing and continuing in vigour: the juſt man groweth as a Cedar in Lebanon. Pſal. 92. 13.

Verſ. 16. *his palate*] or, *the rooſe of his mouth* : which (as the tongue and lippes) is the inſtrument of ſpeaking, and ſo figuratiuely uſed for *ſpeech* or *words* *Prov.* 5. 3.

sweetneſſe] or *sweets*, *sweet things* : which properly is meant of ſweet meates and drinks, as in *Nehem.* 8. 10, *Prov.* 24. 13, but applyed to the words of God, which are ſweet to the ſoule, as honey, or other ſweets to the taſt, Pſal. 19. 10, & 119. 103. Here the *palat* (or mouth) of Chriſt being likened to *sweet things*, ſignifieth his words, doctrines, promiſes, comforts proceeding from his ſpirit, and being plainly and powerfully uttered, to be pleaſant, wholeſome, comfortable to the ſoules of ſuch as doe diſcerne and beleuee them; as the Spouſe before ſaid, *his fruit was ſweete unto her palat* (or taſte) *Song.* 2. 3. So the Wiſdom of God ſaith (in *Prov.* 8. 7,) *my palate* (that is, *my mouth*) *ſhall ſpeak the truth*. And the Chaldee here paraphraſeth : *The Words of his palate are ſweete as honey*.

he is altogether] or, *all (every whit)* of him is *deſires*; that is, much to be deſired, he is wholly amiable: which the Chaldee expoundeth, *all his commandments are to be deſired*. Thus Chriſt is both generally and in particulars commended and magnified, by the tongue of his Spouſe unto the daughters of Ieruſalem (as by the tongue of Paul he was crucified among the Galathians, *Gal.* 3. 1, when his ſufferings were declared.) But as he is the power of God, and the Wiſdome of God, unto them which are called; when to others he is a *ſtumbling block*, and *fool ſheneſſe*, 1 Cor. 1. 23. 24, ſo here he is to his Spouſe and her friends glorious and beautifull; but to the world he is baſe and ignominious; *a worme and not a man*, the reproach of men, and contemned of the people : *Pſal.* 22. 7, *his diſage married more then any man*.

man, and his forme, more then the sonnes
of men: growing up as a root out of
a dry ground; having no forme nor

comelynesse; no beauty that wee should de-
fire him: *Esaï. 52. 14, & 53. 2.*

CHAPTER. VI.

WHither is thy beloved gone,
ô thou fayrest among wo-
men: whither is thy beloved turned-
aside, that wee may seeke him with
thee.

My beloved, is gone-down to his
garden to the beds of spice: to feed
in the gardens, and to gather Li-
lies. I am my beloveds, and my be-
loved is mine: he feedeth among the
Lilies.

Thou art faire ô my Loue, as Tir-
zah, comely, as Ierusalem: terrible, as
armies with banners. Turne-about
thine eyes, over-against me: for they,
haue lifted me up: thy hayre, is as a
flock of goats, that appeare from
Gilead. Thy teeth, are as a flocke of
sheep, which come-up from the wash-
ing: which all of them beare-twinnes,
and none among them is bereaved-of-
the-yong. As a piece of a pomegra-
nate, are thy temples, within thy locks.
There are threescore Queenes, and
fourscore Concubines: and Virgins,
without number. My Doue my per-
fect-one, she is one, she is the onely one
of her mother, she is the choise-one
of her that bare her: The daughters
saw her, and they blessed her, the
Queenes and the Concubines, and
praised her. Who is she that looketh-
forth as the morning: faire as the
moone, cleare as the Sonne: terrible,

CHAPTER. VI.

OWhither is thy welbeloved gone,
Thou that of women art the fayrest-
one:

O whither may thy Loved turned bee
Aside, that we may seek for him with thee.
My Welbeloved, hee, descended is
Vnto his garden, to the beds of spice:
Within the gardens that he good-may-get,
That also he may gather Lilies-sweet.

I my Beloveds am, and my Loved
Is mine, he doth among the Lilies feed.
My Loue, thou art as Tirzah beautiful,
Comely, as is Ierusalem: dreadfull,
As are the warlike-bannered-armies.
Over-against me, turne-about thine eyes:
For hee haue lift me up: so is thine haire,
As flock of goats, from Gilead that ap-
peare. (gone)

Thy teeth as flocke of sheep are, which bee
Up from the washing: of which every one
Doe bring-forth equall-twinnes, and them
among

Is none that is bereaved-of-the-yong.
The temples-of-thine-head, thy locks, within,
Like to a piece of a pomegranate been.
Queens threescore are, & Concubines foure-
Of Virgins eke innumerable-store. (score:
My doue my undefiled, she is one:
She of her mother is the one-alone,
Of her that bare her she the choise-one is:
The daughters they her saw, & did her blis,
The Queens & Concubins, & did her praise.
Who is she that as morne her selfe-displays?
Faile as the Moone is, as the Sun so cleare,

as armies with banners.

11 I went-downe to the nut garden,
to see the fruits of the valley: to see
whether the vine flourished, whether
12 the Pomegranates blossomed. I knew
not; my loue put me, the chariots of
my willing people.

13 Returne returne, ô Shulammitesse;
returne returne, that we may look up-
on thee: what shall yee see, in the Shu-
lammitesse? as the companie of two-
armies.

*Dreadfull, as armies that doe banners
beare.*

*To the Nutgarden I went-down, to see
The valley fruits: to see if the vine-tree
Flourisht, if blossome did the Pomgranets.
I knew not, my soule put me, the charrets
Of my free people. Turne ô turne (I say)
Shulammitesse; turne turne, We view thee
may.*

*What shall you see in the Shulammitesse;
As companie that of two-armies is.*

Annotations.

1 **T**urned-aside] or, hath he turned-his-
face, to wit, from thee to others; or,
to an other place.

that we may seek] or, and we will seek
him. The daughters of Ierusalem (Gods
elect) having heard from his Spouse,
the praises of Christ; are moved earnest-
ly to inquire after him, and promise (if
they know where) to seeke him with
her, that they might bee made parta-
kers of his grace and blessings. Such is
the effect of the preaching of the Gos-
pell, in the hearts of the chosen; *Act. 2.*
37, & 4. 4, & 11. 20. 21 But the Watchmen
forementioned (*Song. 3. 3, & 5. 7.*) had
no such affection: that in them the say-
ing was fulfilled. *The Pastours are be-
come brutish, and have not sought the
Lord; therefore they shall not prosper; Jer.*
10. 21.

2 *Verf. 2. is gone-downe to his garden.]*
The garden of Christ is his Church, as
in chap. 4. 16, & 5. 1. The Spouse which
before missed and sought him, hath now
intelligence, and informeth others where
he is: so that this respecteth another
time and state, and the promise is ful-
filled. *Seeke, and ye shall finde, Mat. 7. 7.*
*If from thence thou shalt seeke the Lord thy
God, thou shalt finde him; if thou seeke*

him with all thine heart, and With all thy
soule, *Deut. 4. 29.*

bed of spice] rankes, rewes or beds wher-
in spices were sowne: which seemeth to
meane companies of belevers, in whose
hearts (as in good earth) the sweeter
and precious word of the Gospel was sowne,
Mat. 13. 8. 23. For these beds are by
Aquila a Greek interpreter translated
Prasai, vvhich vvord is used in *Mark.*
6. 42, for rankes of people sitting-down to
be fed of Christ.

to feed] to associate himselfe and com-
municate with the graces of his people,
eating his pleasant fruits, as in *Song. 4. 16,*
as also to feed his friends and impart un-
to them the graces of his Spirit, in the
gardens (his particular Churches) as in
Song. 5. 1.

to gather Lillies] to accept the sweet-
smelling fruits of his owne graces grow-
ing in his Churches: or to gather unto
him his faithfull people, which are as
Lillies among thornes, *Song. 2. 2.* The
Hebrewes in their Chaldee paraphrase,
apply this to Gods returning of his peo-
ple from the captivity of Babylon
by Cyrus, Ezra, Nehemiah, Zoro-
babel &c, and the restoring of his wor-
ship in the Temple, reedified, and accept-

ing

ing their service, and nourishing them with dainties; and as a man that gathereth lilies out of the valleys, so gathered he them out of Babylon.

Verf. 3. *I am my beloveds*] The Spouse here glorieth in the peace renewed between Christ and her, and their mutuall communion by his Spirit and her faith; notwithstanding her former infirmities & afflictions. The same words (but in other order) shee used before, in *Song. 2. 16.* see the annotations there.

Ver. 4. *Thou art fair*] The Spouse having found, and being reconciled to Christ, is here commended by him for her manifold graces wherewith she was beautified. Compare these her graces with the former, in *Song. 4. 1, &c.*

as *Tirzah*] This was a Citie in Canaan, nor farre from Samaria, whereia one of the 31 Kings whom Iosua conquered, did dwell; *Ios. 12. 24.* Afterward the Kings of Israel kept their Courts in it, *1 King. 14. 17, & 15. 21. 33, & 16. 6. 8. 23.* By interpretation *Tirzah* signifieth *gratefull, wel pleasing, or, acceptable;* and so the Greek here translateth it *Good pleasure, or favourable acceptation:* which sheweth it to be a goodly pleasant place, such as Kings delight to dwell in. A like beauty is here ascribed to the Spouse, being made faire and acceptable by Christ her Beloved; as *Ephes. 1. 6, & 5. 27.*

Ierusalem] a citie renowned for glorie, especially because God himselfe chose to dwell in it, having his Temple built there on mount Sion. It was faire in situation, *the joy of all the earth, the Citie of the great King: Psal. 48. 2. 3, &c.* Hereupon the Church under the Gospel, the Spouse and Wife of the Lambe Christ, is called *Ierusalem,* holy, and heavenly: whose glory from God, and excellent ornaments, are described at large, in *Revel. 21. 2. 9. 10. 11, &c.* *Ierusalem* by interpretation is the *Sight of peace.*

as armies with banners] or, as bannered hosts; as armies ordered under their

banners and ensignes, which are terrible to their enemies: So againe in *1. 10.* This sheweth the peace of the Spouse to bee in Christ, but from the world she is to look for affliction, & is to fight the good fight of faith, in the order appointed her of God. Thus when Israel abode in his tents, according to their tribes, encamping in the wilderness, his tents were goodly, his strength was as an Unicornes, he couched as a courageous Lion, whom none durst stirre up, *Numb. 24. 2. 5. 8. 9.*

Ver. 5. *Turne about thine eyes*] This word is used sometime for turning towards, as in *1 Chron. 12. 23,* sometime for turning away, as in *Ezek. 7. 22.* Here it seemeth to be meant in the first sense, that the eyes of the Spouse, (which were like doves, *Song. 4. 1,*) should now in her Beloveds absence, be turned to him, by faith; that he thereby might be encouraged & cheered in her love.

overagainst me] towards me, though a farre off: so the word is used sundry times, as is noted on *Numb. 2. 2.* It may also be Englished *from me, or, from before me.*

for they have lifted me up] or, that they may lift me up, to weat, with courage, strength, comfort &c. as in *Psal. 138. 3,* *thou hast encouraged (or lifted-up, strengthened) me.* In this sense the Greek here translateth figuratiuely, *for they have lifted me up on wings, (or have made me flye)* that is, encouraged, cheered me. The Hebrewes also in their Chaldee paraphrase apply this, to the restoring of the high Councill or Senate in Ierusalem, after their returne from Babylon.

thy bayre] thy thoughts, counsels, purposes &c. are orderly composed, like the hayre of fat goats: see the notes on *Song. 4. 1.*

Verf. 6. *teeth*] wherewith shee eateth the spirituall food of the Word &c. or, devoureth her enemies. See *Song. 4. 2.*

from the washing] and so are white and cleane.

Verf. 7. *temples*] signifying her modesty,

modesty, shamefastnesse &c. See Song. 4. 3.

8 Vers. 8 *There are threescore Queenes*] Hebr. *Sixtie, they Queenes, and eightie Concubines* : which may be understood either affirmatiuely. *There are sixtie*, (as the Greek also translateth) or by supposition, *Be there sixtie Queenes*; that is, though there were sixtie &c, yet one is my doue. And for the numbers *threescore* and *four-score*, it is uncertaine whether the allusion be to Solomons wines and concubines which he took at first, before he increased them to *seven hundred wines*, and *three hundred concubines*, 1 King. 11. 3, (as before we heard of *threescore valiant men* about Solomons bed, Song 3. 7,) or, as the Hebrews conjecture, to the sonnes of Noe, Abraham, Esau &c: or rather whether a certaine number be not put for an uncertaine; meaning many Queenes, moe concubines, and innumerable damscels: as *seven shepheards* and *eight Princes*, in Mic. 5. 5, signifie many, and no definite number. So *six troubles* and *seven*, in Job 5. 19, and other the like.

Concubines] these were secondary wiues, taken for propagation of children, but they bare no rule in the familie as wiues, neither had their childrē such right to inherit as had the others, but were sent away with gifts, as Abrahams practise, sheweth Gen. 25. 1. 5. 6. See the Annot. on Gen. 22. 24.

Virgines] or, *maydens, damoscels* : Such as are not married at all, but accompanie and attend upon Queenes, and other great women, as in Psal. 45. 15, *Esth.* 2. 9.

9 Vers. 9. *she is one*] or, *There is (but) one my doue* &c. so this *one* onely, is opposed to the many Queenes, Concubines &c. forementioned. Here the Spouse of Christ which is but *one*, (as there is *one Bodie*, and *one Spirit*, *one Hope*, *one Lord*, *one Faith*, &c. Ephs. 4. 4, 5,) is preferred before the multitude of other, which in their owne and the worlds esteeme, are Queenes, Ladies &c. Rev. 18. 7, *Esa.* 47. 7. Thus was it said of Israel, *And who is like*

thy people, like Israel; one nation in the earth; Whom God went to redeem for a people to himselfe &c. 2 Sam. 7. 23. And when God entred into covenant with them, he said, *If yee will obey my voice in deed, and keep my covenant; then yee shall be a peculiar treasure unto me above all peoples: for all the earth is mine; Exod.* 19. 5.

the onely one of her mother] or, *one she is to her mother*, meaning by mother, *Ierusalem* which is *about*, *Which is the mother of us all*, Gal. 4. 26, which was prefigured by Sarah the freewoman, the onely wife of Abraham, of whom hee had his onely son Isaak, the child of promise: though he had (by Agar and Kerurah his Concubines) other children also, to whom hee gave gifts, and sent them away; but gave all that he had unto Isaak, Gen. 25. 5. 6. And Sarah was a type of the New Testament, and Isaak (in whom Abrahams seed was called) of the children of promise, which by faith in Christ are made heyres of salvation, Rom. 9. 7. 8. 9, Gal. 4. 22, -- 31. But here, the holy seed is likened to a daughter, espoused unto Christ, belonging to the heavenly Ierusalem, the mother of the faithfull onely.

the chise one] or, *the cleare (the pure) one*, as after in v. 10, *cleare as the Sun*. The Hebrew *barah* signifieth pure and cleane from filthinesse, purged, polished, severed and select from others; and so the Greek here expoundeth it *elect* or *chosen*; and the word is used for *choice* in 1 Chron. 7. 40, *Nebem.* 5. 18, and elsewhere; as also for *purged* by trials and afflictions, Dan. 11. 35, & 12. 10, which signification hath use in this place.

the daughters] the virgines or damoscels forementioned in v. 8, and such as were spoken of in Song. 2. 2.

they blessed her] or, *they called her blessed, they counted her happy*; as in Lam. 5. 21; *We count them happy which endure.*

praised her] The Spouse here, as Israel of old, is praised & counted happy, for the great blessings of God upon her; whom he hath made *high above all nations Which* bee

bee made, in praise and in name and in honour: Deut. 26. 19. So Moses said, *This is your wisdom and your understanding, in the eyes of the peoples; which shall heare all these statutes and say: surely this great nation, is a wise and understanding people; Deut. 4. 6. So the people magnified Christians, Act. 5. 13.*

IO Ver. 10. *Who is she*] or, *Who is this*; that is, what manner of one is this: as *Tis, Who*, in Mar. 4. 41, is *Potapos, What manner of man*, in Mat. 8. 27. So, *Whose sonne*: that is, *What manner of mans sonne is this youth?* 1 Sam. 17. 55. Here the praises foretold of, are set forth most gloriously: or a new state of the Church is described.

as the morning] that is, lightsome, bright, chearefull; as the morning after the dark night, so the Spouse after the darknesse of affliction, errour, ignorance, ariseth to her own and others comfort. Thus it is said to the Church, *Arise, shine, for thy light is come, and the glorie of the Lord is risen upon thee: and the Gentiles shall come to thy light, and Kings to the brightness of thy rising; Esai. 60. 1. 3.* And to such as amend their waies, he promisseth, *Then shall thy light break forth as the morning &c. Esai. 58. 8.*

sayre as the Moone] which is called in Hebrew *Lebanah* of her whitenesse and bright shining. When glory and prosperity is promised, God sayth, *Thy Sunne shall no more goe downe, neither shall thy Moone withdraw it selfe. Esai. 60. 20. The light of the Moone, shall be as the light of the Sun; and the light of the Sunne shall be seven fold; Esai. 30. 26,* but when affliction is threatned, he saith, *The Sun and the Moone shall be darkened &c. Joel 3. 15, Ezek. 32. 7. 8.* Here therefore the glorious state of the Spouse is signified, to the admiration of others; as it is said, *Thy renowne went forth among the heathen, for thy beauty: for it was perfect through my comelynesse which I had put upon thee, sayth the Lord God: Ezek. 16. 14.*

cleare as the Sun] or *pure* (in Greeke

choise as the Sun, as v. 9.) Christ himselfe is the *Sun of righteousness, Mal. 4. 2,* the *Woman* (his Spouse) is *clothed with the Sunne, Rev. 12. 1,* because by faith he hath put on Christ, Gal. 3. 27, by whose righteousness imputed, she is purged from all sinne, and so is made glorious. Here also we may observe in her the degrees of grace, her first light being like the *morning* or day dawning; her second beauty like the *Moone*; her third degree, like the *Sun* it selfe in brightness. And so it is said, *The path of the just is as the shining light; that shineth more and more, unto the perfect day, Prov. 4. 18.*

terrible] to the enemies, with whom she is to fight under the banner of Christs Gospell and loue, Song 2. 4, having the weapons of her warfare, *not carnall but mighty through God, to the pulling downe of strong holds &c. 2 Cor. 10. 4.* So Israel, was a people saved by the Lord the shield of their help, and who was the sword of their excellencie, Deut. 33. 29, God did put the dread of them, and the feare of them upon the nations, under the whole heaven: who heard the report of them, and trembled, Deut. 2. 23. The peoples heard, and were afraid; sorow took hold on the inhabitants of Palestina; the Dukes of Edom were amazed; the mighty men of Moab trembling tooke hold upon them; all the inhabitants of Canaan melted away; feare and dread fell upon them &c. Exod. 15. 14. 15. 16, Psal. 48. 5. 6. See before on v. 4.

Ver. 11. *I went down*] The words of Christ, shewing how he went to visit the garden of his Church.

Nut garden] The originall word *Egoz* is not found but in this one place; the Greek translateth it the *Nut*, and most interpreters: the Arabick also agreeth, in which tongue *Nuts* are called *Genz*. It meaneth aromaticall trees and fruits (such as Christs gardens are planted with; Song. 4. 12. 13. 14.) and so is to be understood of that fruit which we call *Nutmegs*, and the like. The Childe paraphrast apply-

eth this *Nut garden* to the second Temple, builded by Cyrus commandement, and the state of the Church then: but these Prophecies seeme rather to meane the times under the Gospell, as before is shewed.

The fruits of the valley] fruits here properly meane the new, greene or first ripe fruits, such as are tidie & forward in the beginning of the yeare. So, after the winter of tribulation and wrath, cometh the chearefull Spring of grace in the garden of the Church, situate low and bafe as in a valley or bourne, where it is vvatered with Gods Word and Spirit, and made fruitfull. The Greeke translateth it, *fruits of the bourne* (or *streame*.) In hot Countries, gardens and orchards were wont to bee planted neere bournes, streames and pooles of water, to make them fruitfull. *Eccles. 2. 6, Ezek. 31. 4. 5. 7.*

The pomgranates] or, *pomegranate-trees*: by these and the former vines, are meant the people called of God, and planted in the garden of his Church; which when they flourish in a good profession, doe after bring forth the fruits of good workes, to the glory of Christ. The Chaldee expoundeth these of the wise men of Israel, likened to a vine, and their plenty of good workes, as the Pomegranate is full of iuice and kernels. So in *Song. 7. 12.*

12. *Verf. 12. I knew not*] These words seeme to be the continued speech of Christ, (though some thinke them spoken by his Spouse;) and by saying *I knew not*, hee meaneth experimentall knowledge or perceiving: for things are spoken of God after the manner of men; as in *Gen. 18. 21, I Will goe downe now and see whether they haue done altogether, according to the cry of it, which is come unto me: and if not, (that) I may know.* See also *Exod. 33. 5, Gen. 22. 12.* Now that which Christ here *knew not*, may be understood of the former

things, that he perceived not the Vines to flourish, or the Pomegranates to blossom, and therefore calleth upon the *Shulamitess* (in *v. 13.*) to *Returne*: or, that he knew not, neither was aware of the forwardnesse of his people (which was beyond mans expectation); and therefore he furthered them as with *Charriots*, to help and hasten them forward: For, *Whosoever haib, to him shalbe given; and hee shall haue more abundance; Matth. 13. 12.*

my soule-put me] that is, *I put my selfe*; but the manner of speech noteth an earnest desire and hearty affection; as, *my soule seeketh, Eccles. 7. 28, my soule loveth, Song. 1. 7, my soule is troubled, Psal. 6. 4, my soule hateth, Esai. 1. 14, my soule is joyfull, Esai. 61. 10, and many the like.*

The charrets of my willing people] or, of *my princely* (or *noble*) people; in Hebrew *ammi nadib*, that is, my voluntarie, free, bounteous or noble people. The Greeke putting both vvords in one, make it a proper name, *the charrets of Aminadab*: it rather denoteth the people of Christ, which are *voluntaries, in the day of his power. Psal. 110. 3, susteyned with a free* (or *princely*) *spirit, Ps. 51. 14, and receiving the Word with all readinesse* (or *willingnesse*) *of minde: as Act. 17. 11, & 2. 41.* To such Christ is as *Charrets*, by the ministry of the Word, to help and hasten them forward in grace: and to defend them from their enemies. For *Charrets* were used in warres, *Ios. 11. 4, 1 Sam. 13. 5, and vvhen God threatneth vengeance unto the wicked, he saith, he will come with his charrets like a Whirlewinde, to render his anger &c. Esai. 66. 15.* And as the Prophets of old, were *the charret and horsemen* of Israel, *2 King. 2. 12, & 13. 14, and peoples conversion unto Christ, is called a bringing of them upon horses, and in charrets, for an offering to the Lord, Esai. 66. 20: so the Ministers of the new Testament, did so minister the Gospell of God, that the offering-up of the Gentiles might bee acceptable, Rom. 15. 16, in*

which sense Christ here, is by his servants; as *charrets* for his voluntarie and free people to bee brought as an oblation to the Lord. The Chaldee paraphraseth on these words thus, *I consulted with my soule to doe them God, and to put them high in the charrets of Kings, &c.*

13. Vers. 13. *o Shulamitess*] As Solomon (named in Hebrew *Shelomo*) had his name of peace, 1. *Chron.* 22.9. and *Jerusa* was also called *Salem* (or *Salem*) *Psal.* 76. 3. which signifieth Peace *Heb.* 7.2. so here the church or people called upon to returne, is named *Shulamitess* (in Hebrew *Shulamith*) of her peace and perfection with God in Christ; and so in one Greek version, it is interpreted *Eirenevousa*, as being at peace. It may also haue reference to *Jerusalem*, as being a daughter to that mother of us all. And this name hath occasioned some, probably to apply this unto the recalling of the Jewes, as was foretold, *Rom.* 11.25. &c, which is yet to be fulfilled.

returne returne] this doubling of the word and that twise, sheweth the earnest desire of her conversion, with the certaintie thereof.

that we may look upon thee] or, *and let us see* (or *view*) *thee*, and properly it meaneth a looking upon with delight. This seemeth to be spoken by her friends, desirous to see the graces in this *Shulamitess* returned. For even *the Angels desire to look into* the things that are imparted to the Church by the gospell, 1. *Pet.* 1.12. and it was Davids one request, that he might *view the pleasantness of the Lord*, in his House or Temple, *Psal.* 27.4. And the Prophet foretold how the watchmen should sing with a high voice, for that they should *see eye to eye, when the Lord returned Zion, Esai.* 52.8. The Chaldee para-

phrast explaineth the words thus, *Returne unto me o congregation of Israel; returne unto Jerusalem; returne unto the house of the doctrine of my law; returne to receive Prophecie, from my prophets, which propheis in the name of the Word of the Lord.*

What shall ye see, in the Shulamitess] or, *Why look ye* (or *would ye look*) *upon the Shulamitess* ? The question (which seemeth to be demanded by Christ) is to stirre up attention and affection in the hearers.

as the companie or, as the daunce ; that is, a companie of dauncers, that rejoyce together; as they were wont after victories, *Exod.* 15.20. And prophesying of the spirituall joy at the restoring of his people, God saith, *O Virgine of Israel, &c, thou shalt goe forth in the daunces of them that mke merry; and, Then shall the Virgine rejoyce in the daunce* : *Ier.* 31.4.13. And at the returne of the prodigall son, there were *musick and daunces* in his fathers house, *Luk.* 15.25. This answer seemeth to be made by Christ himself that asked them: or it may be the question continued, thus: *what looke ye upon the Shulamitess* ; which is, *like the companie* (or *daunce*) *of two armies* ?

of two-armies] or, *of two camps* (*two hosts*) in Hebrew *Machanaim* : by which name the place was called, where an host (or troupe) of Angels met Iakob with his troupe, at his returne out of servitude, *Gen.* 32.1.2. Hereby is signified both the deliverance of this *Shulamitess* out of her miseries, and the joy of men and Angels for her victory. For there is joy also in the presence of the Angels of God, over one sinner that repenteth, *Luke* 15.10, and they pitch their camps about them that feare the Lord, for to deliver them: *Psal.* 34.8.

CHAP. VII.

HOW beautifull are thy feet with
 hoës, o bounteous-princes daugh-
 ter : the joynts of thy thighes, are
 like jewels, the worke of the hands of
 an Artificer. Thy navell, is like a
 round goblet; let there not want mix-
 ture : thy belly, is like an heap of
 wheat; set-about with Lilies. Thy
 two breasts, are like two fawnes,
 twinnes of the Roe. Thy neck, is
 like a towre of yvorie : thine eyes, like
 the pooles in Heshbon, by the gate of
 Bath-rabbim ; thy nose, is like the
 towre of Lebanon, looking toward
 Damascus. Thine head upon thee, is
 like Carmel, and the hayre of thine
 head, like purple : the King, is bound
 in the galleries. How fayre art thou,
 and how pleasant art thou ; ô Loue,
 for delights ! This thy stature, is
 like to a palm-tree ; and thy breasts,
 to clusters. I said, I will goe-up to
 the palm-tree ; I will take-hold, of
 the boughes thereof : and now let thy
 breasts be, as clusters of the vine ; and
 the smell of thy nose, like apples.
 And thy palate, like the good wine,
 that goeth to my beloved, to righte-
 oulnesses : causing-to-speak, the lips
 of those that are a sleep.

I am my beloveds ; and his desire is
 towards me. Come my Beloved, let
 us goe-forth into the field ; let us
 lodge in the villages. Let us get-up-
 early, to the Vineyards ; let us see whe-
 ther the vine flourish, the tender-grape
 open it selfe ; whether the Pomegra-
 nates blossome : there will I giue my
 loues

CHAP. VII.

THy feet with shoes, how are they beam-
 risfull,
 O thou the daughter of Prince-bountifull :
 Joynts of thy thighes, like unto jewels are,
 Work of the hands of an artificer.
 Thy navel, is like to a goblet round ;
 Of mixed-colour let no want-be-found :
 Thy belly is like to an heap of wheat ;
 That is with Lilies round-about-heset.
 Thy two breasts, like two fawnes, twinnes of
 of the Roe.

Thy neck, an yv'rie towre is like unto :
 Thine eyes are like the pooles in Heshbon,
 By gate that haunted is of many a one :
 Thy nose is like the towre of Libanus,
 That looketh to the face of Damascus.
 Like unto Carmel is, thine head on thee ;
 The hayres eke of thine head, like purple bee.
 The King, he leund is in the galleries.
 How fair art thou, how pleasant art likewise
 Thou, ô dear-Loue for all delightfulnesse !
 Like to a palm-tree this thy stature is,
 Like unto clusters are thy breasts also.
 I said, I will up to the palme-tree goe ;
 Will of the boughes thereof fast-hold get me :
 And now thy breasts like the Vine clusters
 And of thy nose like apples be the smell. (be ;
 Thy palate eke ; like wine that doth excell,
 That goes to my Belov'd, to righteoussnesse :
 Causing the sleepers lips speech-to-expresse.
 I my Beloveds am ; and his desire
 Is towards me. Come let us forth retire
 Into the field, ô my Belov'd, and let
 Vs in the villages a lodging-get.
 Vnto the vineyards, let us rise-early ;
 Whether the vine doe flourish let us see,
 The tender-grape if opening it appeare ;
 If the Pomegranate-trees doe blossoms-bear,
 There

83 loues to thee. The Mandrakes giue a
 smell, and at our dores, are all pre-
 cious-things, new and old: ô my
 Beloued, I haue layd-them-up for
 thee.

There will I giue my dearest-loues to thee.
 The Mandrakes giue a smell, at our dores
 bee (which I
 All precious things eke, new and old:
 For thee, my Loved, layd-up warily.

Annotations.

How beautifull are] The Shulammi-
 tesse or Spoule of Christ, is here
 admired and prayed for her graces,
 wherewith God had furnished her, and
 adorned her whole body: the particu-
 lars whereof are described in other or-
 der then before in Chapt. 4 and 6, for
 here her feet are first mentioned, and
 then other parts upward, unto her head.
 This description seemeth to be made by
 her friends, that called upon her to return,
 Song 6. 13. For Solomon (or Christ) is
 spoken of as an other, or third person, af-
 ter in v. 5, & 9.

feet with shoes] or, steppes (goings) in
 shoes: her by is meant her obedient wal-
 king in the faith and Gospell of Christ;
 whereby she being freed from the misery
 and bondage of sinne, made free by the
 truth (as Job. 8. 32,) stood fast, and wal-
 ked stedily in the liberty and grace of
 Christ, Gal. 5. 1, not going barefooted, as
 was the manner of captiues, and others,
 in miserie, Esai. 20. 4, 2 Sam. 15. 30, but
 as God rehearsing his blessings upon his
 Church, saith I shod thee with Tachish-
 skin, Ezek. 16. 10, so here the feet of
 his Spoule are shod with the preparation
 (or stabilitie) of the Gospell of peace;
 Ephes. 6. 15, with the knowledge, pro-
 fession and obedience whereof, shee be-
 ing firmly settled and defended; her feet
 and steppes were now beautifull; as
 the feet also of them that preach the Gos-
 pell of peace, are said to be beautifull:
 Rom. 10. 15.

bounteous princes daughter] Hebr. bath
 nadib, that is, daughter of the Bountifull,

(or of the Prince, the Noble) for Prin-
 ces were stiled Bountifull or Benefactors,
 Luke 22. 25, as being free, liberall, and
 willing to doe good unto others: here-
 by is signified that she was of noble
 race and ingenuous disposition, ready
 and willing to serue the Lord, and pro-
 pagate the grace of this Gospell unto
 others; as before Christ called them his
 willing (or noble) people; Song. 6. 12.
 And as a sonne or daughter of Belial,
 meaneth one of wicked disposition,
 Deut. 13. 13, 1 Sam. 1. 16, and for a King
 to be the sonne of Nobles, Eccles. 10. 17,
 is to be of an ingenuous and noble dis-
 position; so to be a daughter of Nadib,
 is to be nobly and bounteously affec-
 ted. This title belongeth to such onely
 as beleue in Christ, which are borne
 not of blood, nor of the Will of the
 flesh, nor of the Will of man, but of
 God; Job. 1. 13. Wherefore when
 Christ was promised to raigne in justice,
 it was said, that then Nabal (the
 foote, or vile person) should no more be
 called (Nadib) Liberall, Noble or Boun-
 tifull. Esay 32. 1. 5.

joynts] The originall word, used one-
 ly in this place, hath the significa-
 tion of turning or going about; and
 seemeth to meane the bones that
 turne and moue in the hollow of
 the thighes: these are likened to jew-
 els or ornaments; signifying the
 firme, upright, goodly and glorious
 stature, gesture, walking and con-
 uersation of this Princes daughter,
 well bebecoming the Gospell which shee

professeth : being in fit, orderly and due proportion, as the Greek version also implyeth.

artificer } or *faithfull craftsman*, in Hebrew *Aman*, of fidelity and skilfulnesse in his workmanship : meaning here God or Christ, for hee is the *Artificer* in heavenly things, *Heb.* 11. 10, and the Church with her gracious blessings is the *Worke* of his *hands*, *Esa.* 60. 21.

2 Ver. 2, a *round goblet* } or, a *goblet* (or *cup*) of *roundnesse*. The Spouse being praised before for her ready receiving of, and holy stedfast walking in the Gospell of Christ : is now further commended for her propagating the truth unto others : likened to a mother conceiving and nourishing her children. For *Sion* or *Ierusalem* (named here the *Sbulammite*, *Song.* 6. 13.) is likened to a woman vvith child, travelling, bringing forth children (or a man child,) and after nourishing them with the breasts of her consolation, *Esa.* 65. 7, --- 11. So here first the *navel* (by which the child is nourished in the wombe) is commended for the forme, *round* as a *goblet* ; and for the nourishment, which is as mixed liquor without scarcity, wherewith the goblet is full : and after her *breasts* (with which the child is nourished after it is brought forth) are praised in v. 3. Thus Paul preaching the Gospell, to the Churches, is likened sometime to a *father* that begetteth, sometime to a mother travelling in childbirth ; sometime to a *nurse* cherishing her children ; 1 *Cor.* 4. 15, *Gal.* 4. 19, 1 *Thess.* 2. 7.

let there not want } or, *there wanteth not*, or, *shall not want* : but the former is more pathetically, as wishing a continuall supply of grace, for nourishment of the children of Christ : though a promise also is herewith implied.

mixture } that is, *liquor mixed* and tempered, and so made fit to refresh and nourish. For they used to temper and mixe their wine, either with water or milke,

to allay the heat ; or with spices to make it more comfortable. So the *Wisdom* of God is said to haue *mingled her Wine*, *Prov.* 9. 2. Christ drank his *Wine* with his *milke*, *Song.* 5. 1, and after here is mentioned *spiced Wine*, *Song.* 8. 2, and *mixture* (or *mixed Wine*) was sought for of drunkards, *Prov.* 23. 29. 30, *Esa.* 5. 22. The *navel* therefore, not wanting *mixture*, signifieth the juice of grace abundantly supplied of God, for the nourishing and cherishing of his yong children, in the body of his Church ; so that both mother and infant are in health and good plight, not destitute of any good : even as to them that remember and keep Gods Law, it is promised, that health shall bee to their *navel*, and marrow (or moystning to their bones ; *Prov.* 4. 1. 8.

an heap of Wheat } The supply and growth of grace is here further commended, by likening her *belly* to an *heap of Wheat* ; for in their harvest, they gathered their corne into *floures*, where it was stacked up on *heapes*, and after threshed ; *Ruth.* 3. 7, *Hag.* 2. 16 To such a *stack* or *heap*, is her *belly* resembled ; signifying that her spirituall harvest being come, she was ready to bring forth store of good yssue, as wheat, fit for the Lords Granary.

set about with lilies } As the corne-floores in Israel being in the open fields, were hedged about for safe defense : so the belly of Christs spouse, big and ready to bring forth fruit unto him, is beset as with an hedge of *Lilies*, for her further comfort and glory. So that her way was not hedged up with *thornes*, as was the Harlots, *Hos.* 2. 5. 6, but set about with *Lilies*, denoting the graces wherewith the Spouse her selfe, and those about her are iavironed. The Jewes applying these things to their Church estate, in their Chaldee paraphrase ; understand by the *Navel*, the *Chiefe* of their Synedrion or high Councill, governing all, as the child is nourished by the navell in the mothers womb : the *round goblet*, to signifie his
 cleare

cleare doctrine of the Law, as the round moone; so that the words of the Law are not wanting from his mouth, as the waters of the great river running out of Eden, doe not faile: by the *belly*, they understand the 70 wise men or Counsellors that sate about him as a round floore, whose cellars are full of tithes, sanctified things &c; and by *Like*, the men of the great Congregation, as Ezra, Zorobabel, Nchemiah, Iosua and the like, who had their employment in the Law, day and night.

Verf. 3. *breasts*] that minister sweet consolations to the children, sucking out of them the sincere milke of the Word, *Esa.* 66. 11, 1 *Pet.* 2. 2. See the notes on *Song.* 4. 5, where this resemblance was formerly used.

Verf. 4. *tower of yvorie*] faire, strong and upright. In *Song.* 4. 4, the neck of the Spouse was likened to the *towre of David*, builded for an armorie: here it is likened to a *towre of yvorie* (or of Elephants tooth,) which the Chaldee paraphrast expoundeth the *yvorie tower that King Solomon made*. But wee reade of no such tower made by him, unless it be meant of that *great throne of yvorie* which hee made, *2 Chron.* 9. 17, and that may well be called a *towre*; even as the *pulpit* which was made for Ezra and others to stand upon when they read and expounded the Law unto the people, is called in Hebrew a *towre*. *Nebem.* 8. 4. Thus, the neck of the *Souleminisse* likened to Solomons yvorie throne, denoteth the power and glorie of the Church, in her cleere doctrine and upright judgements, whereby her children are guided and governed peaceably: freed from the servitude of men, of sin, Satan & all enemies, *1 Cor.* 7. 23, *Rom.* 6. 6, *Heb.* 2. 14. 15, so that now, *Ierusalem* is loosed from the bands of her neck, as was promised in *Esa.* 52. 2, and is made to *inherit the throne of glorie*, *1 Sam.* 2. 8. See the notes on *Song.* 4. 4. The Chaldee also by the *neck* here, understandeth the *Judge of Israel*.

the pooles in Heshbon] or, *Chefubon*; in Greek, *the lakes in Essebon*. As before her eyes were like *doues*, *Song.* 4. 1, so here they are like *vvater pooles*, cleare to see the truth, and to looke unto the wayes and actions of her selfe and others. It may also intend her watry eyes, weeping for her former sinnes: as Ieremy lamenting the sinnes of his people, witheth that his eyes were a *fountain of teares*, *Ier.* 9. 1, and prophesying their conversion, hee saith, *they shall come With Weeping &c.* *Ier.* 31. 9. *Heshbon* was a Citie where King Sihon sometime dwelt, *Numb.* 21. 26, it was situate in a goodly fertile Country, which the Reubenites possessed, *Numb.* 32. 3. 4. 37, so it seemeth to haue in it faire and cleare pooles or ponds of water, which beautified it, as eyes doe the body. The Hebrew expositors understand by these eyes the *Prophets*, or (as the Chaldee Paraphrast saith) *Scribes*. *Heshbon* by interpretation signifieth a *Count*, *computation*, or *artificiall devise*: and thus some expound it here, pooles artificially made: and pooles haue their name of *bleffing*; either because they were esteemed great blessings in those hot and dry countries, *Judg.* 1. 15, or because they were filled with rayne the blessing of God, *Ezek.* 34. 26.

Bath rabbim] or, (as the Greek interpreteth it,) *Daughter of many*; so that it was a gate frequented of many, and it may be a gate where the Iudges sate: for publike judgements, and Assemblies were at the gates, *Ruth* 4. 1, *2 Sam.* 19. 8, *Lam.* 5. 14, wherefore if *Heshbon* be not the proper name of a Citie, these pooles may be thought to be at some gate of Ierusalem, where many people assembled; as in *Nebem.* 8. 3. The Chaldee applyeth it to the Governours that sate in *gate of the house of the great Council*.

thy nose] This is a principall ornament of the face; the instrument of smelling, and of drawing breath; sometime it is used for the whole face; and oftentimes for anger, which appeareth by the face

and breath. Here it seemeth to denote her spirituall courage and bold carriage against her enemies; because her *nose* is likened to the *towre of Lebanon*, which was high and lofty. For as in speech of the wicked, the *loftiness of his nose*, (or countenance) in *Psal. 10. 4.* significth his lofty, stout and proud carriage: so here contrariwise it being spoken for praise in the godly, her *nose* like an high *tower*, noteth her courage and magnanimity for the truth, manifested in her countenance and behaviour, so that the discomfitteth all her enemies. On the contrary, when God threateth the overthrow of Ierusalem for her adulteries, he saith that her lovers (turned to be her enemies) should *take away her nose* and her eares &c. *Ezek. 23. 25.*

towre of Lebanon] or, of *Libanus*; which was a mountaine in the north parts of the land. It may here be understood of the *towre* of the house, called the *house of the forrest of Lebanon*, which Solomon built very stately, *1 King. 7. 2.* in which he put 200 targets, and 300 shields made of beaten gold, *1 King. 10. 17.*

looking towards Damascus] or, *espying, watching, beholding the face of Damascus*; which was the chiefe Citie in Syria, *Esa. 7. 8.* called in Hebrew *Dammešek*; sometime *Darmesek*, as in *1 Chro. 18. 5.* & *Dummesek*, as *2 King. 16. 10.* in the Greek and in the new Testament *Damascus*, *Act. 9. 2.* it lay northward from mount Lebanon aforesaid, was a goodly citie of praise and of joy, *Ier. 49. 24. 25.* The inhabitants were commonly enemies to Israel, and often wars were between Gods people & them; as the story of Scripture sheweth, *1 Chro. 18. 5. 6. 1 King. 11. 24. 25.* *Esa. 7. 5. 8.* *Amos 1. 3.* Wherefore the *towre of Lebanon*, looking (or *espying, watching*) towards *Damascus*, may intimate here, besides the courage, the care also of the Spouse, for the safeguard of her selfe and her children, against the enemy. For in times of danger, they set on towres and high places watchmen, or spies, to give warning of what they saw; *Esa. 21. 6-9.* *Ezek. 33. 2-6.* *2 Sam. 18. 24. 25.*

Verf. 5. Thine head upon thee] This may be understood properly of her head it selfe, likened to mount Carmel: or, of the ornament upon her head.

like *Carmel*] or, like *crimson*; but both the Greek version & Chaldee paraphrase, expound it *Carmel*, the name of a mountaine where Elias killed the Baalists, and prayed for rayne, *1 King. 18. 19. 20. 42.* *Carmel* also was a place inhabited by Nabal, *1 Sam. 25. 2. 5.* It seemeth to have been very fertile; *Nabum. 1. 4.* for a fruitfull place is called *Carmel*, opposed to a barren wilderness, *Esa. 32. 15.* & *29. 17.* & *33. 9.* *Ier. 4. 26.* Thus her *head* likened to *Carmel* may signifie her minde filled with the knowledge of God, and fruitfull in graces: so God promising the restauration of his Church, saith, *Israel shall feed on Carmel and Bashan* &c. *Ier. 50. 19.* and foretelling the glory of Christs Kingdom, saith, *the glorie of Lebanon shall be given unto it, the excellencie of Carmel and Sharon*; &c. *Esa. 35. 2.* The Hebrew *Carmil*; is also used for *crimson*, or scarlet colour, *2 Chro. 3. 14.* which may also be meant here, seeing after her hayre is likened to *purple*; and these were colours worn of Princes and great personages, and so meet for this *Princes daughter* (*v. 1.*) and for the attire of her head on which she weareth the *hope of salvation* (through the blood of Christ, which these colours also prefigured) for an helmet, *1 Thess. 5. 8.*

hayre] The originall word *dallath* is now here used for *hayre* but in this one place; as the Greek also interpreteth it: properly it significth *slendernesse* or *tenuity*; and so meaneth small and slender hayre. Some take it for a small lace or head band, wherewith the attire of the head was tied. This her *hayre like purple*, denoteth her cogitations and purposes to be holy, heavenly, and as dyed in the blood of Christ: The Chaldee paraphrase applyeth the *head* here spoken of to the *King*, the chiefe Governour in Israel; and the *slender-hayre*, to the *poore of the people*.

ple which should be clad in purple, as was Daniel, Mordecai &c. See the notes on Song. 4. 1, where the Spouses *haire* was likened to a *stock of goats*: that description differing from this, seemeth to imply a variety of estate; for Gods people are not alwaies of like condition in this world, though ever glorious in his eyes.

the King is bound in the galleries] By *the King*, in this Song, is meant Solomon, that is, Christ. *Rebathim* which the Greek here likewise translateth *galleries*, is in Gen. 30:38. 41, and Exod. 2. 16, *gutters* wherein waters runne, for the flock to drink, unto which some thinke this place hath reference: but in Song. 1. 17, *rabbits* are *galleries* that runne along the house sides; and so it seemeth to meane here: To be *bound in the galleries*, is to haue a fixed habitation in the house of his Church, where the King is reteyned; and as it were tyed with the bands of loue towards his Spouse so excellent in all her parts; that now is fulfilled that which is elsewhere said unto her, *The King will covet thy beauty*, Psal. 45. 12, and that which is spoken of the lewd woman, *her bands* are as *bands*, Eccles. 7. 25, may haue use here of the chaste woman, that her graces are such as doe not onely delight the King, but hold him fast bound unto her in the bands of spirituall wedlocke, no more to leaue her, but to abide with her for ever. For so he hath promised, *I will betrothe thee unto me for ever*, Hos. 2. 19, *the Lord delighteth in thee, and thy land shall be married*; Esai. 62. 4, *my servant David shall be their Prince for ever*; and *I will set my Sanctuary in the midst of them for ever more*: and the name of the Citie from that day, shall be *The Lord is there*: Ezek. 37. 25. 26, & 48. 35. *The throne of God, and of the Lamb, shall be in it*; and his servants shall serue him: and they shall reigne for ever and ever; Rev. 22. 3. 5.

Verl. 6. and how pleasant] This passionate admiration of her beauty & pleasantnes, in all her parts, cariage & administration, sheweth the reason of the former speech,

why *the King was bound in the galleries*; for that he was delighted, and as it were ravished with her heavenly graces; as before in Song. 4. 9. 10. And as she admired Christ for his fairnesse and pleasantnesse; so now she is magnified for the like: see the notes on Song. 1. 15. 16.

à loue] that is, & thou that art dearly loved: thus they call her, to signifie Christs great affection towards her: for it is an other and more forceable word then was used before in Song. 1. 9. 15, & 2. 2, & 4. 1. 7, & 5. 2, & 6. 4, that, betokening loving society and outward friendship; this, signifying inward charitie and loving affection, which is strong and fervent, Song. 8. 6. 7.

for delights] or, *delicacies*; or, *With pleasures*; meaning full delight, all manner pleasure: so that all that loue her may rejoyce with her, & delight themselves in the brightnes of her glory; as Esai. 66. 10. 11.

Ver. 7. *thy stature*] or, *thy height*: in Greek, *thy greatnesse*.

a palme tree] or, *a date tree*, called in Hebrew *Thamar*; in Greek, *Phoenix*; it is of tall and upright stature, alwaies green and flourishing, bearing pleasant fruit. Wherefore the just mans state is likened to this tree, Psal. 92. 13, and figures of Palm-trees (signifying heavenly graces) were made in the Temple, 1 King. 6. 29; & 7. 36, and foretold to be also in the spirituall Temple under the Gospell, Ezek. 41. 18. 19, and palm-branches carried in the hand, or on the head, were signes of victorie: wherefore the Saints (that by faith overcome the world) appeared with *palm-branches in their hands*, Rev. 7. 9. And the Palm-tree is said to be of such a nature, that it will not bow downward or grow-crooked, though heavy weights be laid upon it, but groweth still upright. So *this stature of the Spouse* likened to a *palm-tree*, sheweth her spirituall growth in the faith (notwithstanding all her tribulations) tending alwaies upward towards heave, til the attein unto the *measure of the stature of the fulnes of Christ*, as Eph. 4. 13. For God had now broken the stauces

of her yoke, and made her goe upright ; *Lev. 26. 13.* So the Kingdome of Israel (whiles it flourished) is likened to a tree, whose *stature was exalted among the thicke branches &c. Ezek. 19. 11.*

clusters] to wit, of the Vine, as in *v. 8.* signifying hereby that her *breasts* were not onely fashioned, as in *Ezek. 16. 7* : but full of milk to nourish her children , and of the wine of heavenly consolations, which they that loue her may suck and be satisfied, as *Esaï. 66. 11.* So that now the state of the Church is not as when complaint was made, there is *no cluster to eate, Mic. 7. 1* : but as when new wine was found in the cluster ; and he said, *Destroy it not, for a blessing is in it, Esa. 65. 8.*

Vers. 8. I will goe-up to] or, I will climb-up on the palme-tree ; meaning to gather the fruit thereof. This purpose and promise, if it be spoken in the person of Christ, implyeth his acceptation of the fruits of the Spirit in his Spouse, as is noted on *Song. 5. 1.* But it seemeth (by that which followeth) to be the speech of her friends aforesaid, speaking collectively as one person, to note their unity and joynt consent to communicate with her graces, as in *Esaï. 66. 13. 11.* For things of this sort, are spoken both of God, and of his people, *Esaï. 62. 5.*

the boughes thereof] or, the branches of it : the Hebrew *Sansinnim* is no where used but in this place ; the Greek translateth it *the beightes thereof*, meaning the branches which are on high, and which bear the fruit. For the Palme-tree though it be very tall, hath no boughes growing out by the sides of the body, as other trees ; but on the very top, the leaues (which are long like swords) spread abroad pleasant to behold ; and the fruit groweth not among the leaues, but on the top of the branches ; as historians doe record, *Plinie l. 13. c. 4.* So Christ (if it be understood of him) going up and taking hold of the boughes, both signifieth it to be his owne possession, and sheweth his care and loue to looke unto it, and to

purge the branches that they may beare more fruit, (as the Father doth the fruitfull branches of the Vine, *Ioh. 15. 1. 2.*) and likewise to enjoy and accept of the gracious fruits of his Spouse, vwith whom hee vill new continue. Or, taking it (as before) for the speech of the faithfull Company, it meaneth their purpose and indeavour to partake of the heavenly fruits vwhich this Church bringeth forth.

be as clusters] or, shall be as clusters ; and thus it is an assurance or promise of blessing to her from the Lord, filling her vwith the juice of grace, that she shall neither be barren nor unfruitfull in the knowledge of Christ, *2 Pet. 1. 8.* but as is promised, *Hee will cause them that come of Iakob, to take root ; Israel shall blossom and bud, and fill the face of the world with fruit ; Esaï. 27. 6.* But it may be taken also as a wish, and let thy breasts I pray thee be, as clusters of the Vine ; that is, haue not thou a mis-carrying womb, and dry breasts, (as *Hos. 9. 14.*) but grow in grace and in knowledge ; be not an empty vine, as Israel was of old, *Hos. 10. 1.* Leauē not thy wine, which cheereth God and man, *Iudg. 9. 13.* but be filled vwith the Spirit ; that wee may suck & be satisfied vwith the breasts of thy consolations ; *Esaï. 66. 11.*

the smell of thy nose, like apples] her nose, commended for the form in *v. 4.* denoted her good carriage, & courage for the truth. The smell, odour or sent thereof, meaneth the good report and fame thereof spread abroad : which is comfortable as a sweet odour. Or, by the smell of her nose, may be understood the breath coming out of her nostrils, that it should be sweet. And so not onely her outvvard behaviour should be commendable, but the hidden man of the heart, uncorrupted : that the breath or spirit proceeding from within, be pure ; and God may manifest the smell (or savour) of his knowledge by her in every place, *2 Cor. 2. 14.* as the savour of life, unto life ; and like the savour of apples, which refresh those that lan-

guish, and are sick of the loue of Christ; as Song. 2. 5.

Verf. 9. *thy palate*] or, *the rooffe of thy mouth* : in Greek, *thy throat*. The *palate* for ones own use is to taste and discern, as in *Iob. 34. 3*, *the palate tasteth meat* ; but for others, it is the instrument of speech, as in *Prov. 8. 7*, *my palate shal speake truth*. This latter use seemeth here to be meant; that her *palate*, to wit, her speech and doctrine, should be like *good wine*, to comfort and revieve bitter and heavie hearts, *Prov. 31. 6*.

the good wine] that is, the best, most excellent, sweet and wholesome vvine : as *the good oile* (*Psal. 133. 2*), is the best, sweetest and most precious oile. The comfortable doctrines of the Gospell, are likened to *wine*, *Esaï. 55. 1. 2. 3*, *Prov. 9. 2. 5*. See the notes on Song 1. 2.

that goeth to my Beloved] a commendation of the *good wine*, from the effects ; that it is pleasing unto God, and profitable unto men. For by the *Beloved* usually in this Song is meant Christ : by *going to righteousness* (or according to *righteousness*) that is, going aright, straightly or directly, is signified the nature of pure vvine, manifesting the goodnesse by the moving and springing in the cup, whereby it is discerned to be the right and naturall wine, and is pleasing to them that drinke it. The like phrase Solomon useth in *Prov. 23. 31*, *Looke not on the wine when it is red, when it giveth his colour in the cup, when it goeth (or walketh, that is moveth it selfe) in righteousness* : as there, the nature of the most pure and generous wine is described, whereby men are allured to drinke thereof ; so here the right vvine, the pure and wholesome doctrine out of the mouth of the Spouse, is declared by the company of Believers, to be pleasing and right in the eyes of Christ their *Beloved*. It may also intimate, how the Spouse (*filled with the Spirit*, rather then *Dish Wine*, *Eph. 5. 18*,) her speeches should tend to lead all unto Christ, and unto righteousness; that is, faith in him,

and righteous workes which he requireth us to walke in.

causing to speake] *that maketh to speake*, or *giveth utterance*, to the *lippes of those that are a sleep* : or, *speaking in the lippes* &c. This is the other effect of the Spirit, that as wine maketh men talkative *Prov. 23. 29*, so the Spirit maketh men to utter the mysteries of God ; as the disciples (when some thought they were full of *new wine*) prophesied and spake with other tongues, the great workes of God, *as the Spirit gave them utterance, Act. 2. 4. 11. 13*, &c. By *sleepers* here are meant sinners, awaked and quickened by the word preached, as it is said, *Awake thou that sleepest, and arise from the dead ; and Christ shall give thee light, Ephes. 5. 14*. And so it was promised, *Thy dead men shall live, my dead bodies shall arise : awake and sing, yee that dwell in dust : Esaï. 26. 19*. And Ezekiel by prophesying, raised to life the dead bones of the house of Israel, *Ezek. 37*, which also the Chaldee paraphrast alleageth in opening this place. And not only dead men, (which are said to be a *sleep*, *Din. 12. 2*), but others also that live, and through negligence or security fall a sleep (as the Spouse acknowledged of her selfe, in Song. 5. 2,) are enabled by this spirituall wine, to speake : for having drunk thereof, they forget their poverty, and remember their misery no more, as *Prov. 31. 6. 7*. So God promising to restore comforts unto Israel, and to his mourners, saith that he createth the fruit of the lippes, *peace, peace* &c. *Esaï. 67. 18. 19*.

Verf. 10. *I am my Beloved*] Here the Spouse, as full of the wine of grace and consolation from the Lord, testifieth her assurance by faith, that she is Christs; and so an heyre of salvation by promise, *Gal. 3. 29*. See before in Song. 2. 16, & 6. 3.

his desire] *his desirous affection*, the Greek interpreteth it, *his conversion* (or turning) is towards me. This manner of speech was used before, when God chastening the woman for her sin, said, *thy desire shalbe unto thy husband, Gen. 3. 16*, but

now this woman being renewed by grace, and espoused unto Christ, as to an husband, 2. Cor. 11. 2. rejoiceth that *his desire is unto her*. And this appeareth by the whole scope of this Song, and especially by those words, in Chap. 2. 14. & 4. 9. 10. & 7. 5. So contrary each to other are our naturall sinfull state, and our estate by grace in Christ.

Verf. 11. *into the field*] or, *into the countrie*: a place of corne, Vines, figtrees, pomegranate-trees &c: as Joel. 1. 12.

in the villages] or, *by the Cypress-trees*; for the Hebrew *Cepharim* may signifie both: but the Greek also interpreteth it *villages*, and such *countrie villages*, are distinguished from *fenced cities*, 1. Sam. 6. 18. 1. Chron. 27. 25. The Spouse here desireth of Christ, that they may go together into the *field & villages*, to look unto their husbandry, how it prospered & whether the trees there planted did flourish and fructifie, as the next words manifest. Here, by their desire and care is signified, for the encrease and propagation of the gospel abroad in the world, (for *the field* in the parable is *the world*, Mat. 13. 38.) And as Christ himself in the dayes of his flesh went about *all the cities & villages*, preaching the gospel, Mat. 9. 35. Mar. 6. 6. and his disciples went abroad to *teach all nations* Mat. 28. 19: so afterward both he in spirit walked among the golden Candlesticks of his churches, looking to their vvaies, Rev. 2. & 3. and his Apostles went againe to visit their brethren in every citie where they had preached the word of the Lord, and to see how they did; Act. 15. 36. Such a care is here intimated, that the Lords field might be visited, where he had (like a wife husbandman) prepared and fitted his work, Pro. 24. 27.

Verf. 12. *Let us get-up-early*] or, *Let us rise betimes in the morning*; an other act of diligence and care, Psal. 127. 2. such as God performed to Israel of old, when he rose-up-early and sent his Prophets unto them, because hee had compassion on

them; and the Prophets rose-early and spake unto them; 2. Chron. 36. 15. Jer. 25. 3. 4. *to the vineyards*] that is, the Churches, or places where the Gospell had been planted: so the *house of Israel*, was the Lords Vineyard, Esai. 5. 7. The Chaldees also expoundeth this of the house (or place) of assembly, for learning Gods Law.

the tender-grape] the first *small-grape*; of this, see Song. 2. 13. 15.

open it selfe] that is, *appeare*, and so giue a sweet smell; the Greek interpreteth it, *flourish*: it meaneth the first appearance of fruit, before the grapes be any thing neere ripe; a token that the Spring is come, and that Summer is nigh; as Song. 2. 12. 13. The Chaldee paraphrast applyeth it to the time of Israels redemption.

pomegranates] or, *pomegranate trees*; such doe signifie the particular persons in the Churches, full of grace and good works; See Song. 4. 13.

there will I giue my loues] The Spouse promisseth to giue unto Christ the fruition of her graces and fruits of her faith, confession, thanks, good workes &c. *there* in the Vineyards of the Churches, in the societie of the Saints: For the Lord keepeth his Vineyard, and watereth it every moment; he causeth them that come of Iakob to take root; *Israels* shall blossom and bud, and fill the face of the world with fruit, Esai. 27. 3. 6. And I will bring forth (saith the Lord) a seed out of Iakob, and out of Iudah an inheritor of my mountaines; and mine elect shall inherit it, and my servants shall dwell there. There shall the house of Israel all of them in the land serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things; I will accept you with your sweet savour &c. Esai. 65. 9. Ezek. 20. 40. 41.

Verf. 13. *The mandrakes*] *Dudaïm* (which the Greek also calleth *Mandagorae* or *Mandrakes*) haue allusion in name to *Dod*, *lones*, forementioned; and *Dod* that is, *Beloved*, as she after calleth Christ. *Mandrakes* grew in the field, and were found

in the daies of Wheat harvest, as the historie sheweth in *Gen.* 30.14, &c. It appeareth by Rachels desire there of them, and by the *smell* that here they are said to giue, that they were very louely and pleasant, (differing from the Mandrakes that grow in these parts.) The Chaldee paraphrast calleth it *Balsamon*, Balsam.

giue a smell] or, an odour; that is, are fragrant and yeild a pleasant flavour: so the *Vines* are said before to *giue a smell*, *Song.* 2. 13, and the *Spikenard* of the Spouse, *Song.* 1.12.

at our dores] or, *by our dores*; which seemeth to bee opposed unto the fields where Mandrakes grew (as after *new* fruits are opposed unto the *old*;) signifying that both at home and abroad, neere and farre, the fame and odour of graces in Gods people, spread it selfe. For a thing is said to be *at the dores*, when it is nigh at hand: *Mat.* 24. 33.

precious things] or *dainties*, pleasant fruits, and delightfull graces; see the notes on *Song.* 4. 13. 16.

new and old] signifying hereby variety and plenty; *Lev.* 26. 10, and *old* fruits are oft times better then *new*, as *Luk.* 5. 39. So now the state of the Church (*instructed unto the kingdome of heaven*) is like the houlholder, *which bringeth forth out of his treasure, things new and old*, *Mat.* 13. 52.

layd them up] or *bidden, treasured, stored-up*, to be reserved and safely kept. The Chaldee paraphrasteth thus: *Now rise* (ô King Christ) *receiue the Kingdome which I haue layd up for thee*. As the goodnesse of God is great, which he hath layd up for them that feare him, *Psal.* 31. 20, so all the goodnesse and fruits of grace that flow from his people, are unto his honor & praise, consecrated unto him. *For of him, & through him, & for him are all things: to him be glory for ever, Amen.* *Rom.* 11. 36.

CHAP. VIII.

WHo will giue thee, as a brother to me; sucking the breasts of my mother: I would finde thee without, I would kisse thee; also, they should not despise me. I would leade thee, I would bring thee into my mothers house, thou shouldst instruct mee: I would cause thee to drink; of spiced wine; of the juice, of my Pomegranate. His left *hand*, under mine head; and his right *hand*, imbrace me.

I adjure you, ô daughters of Ierusalem: why should yee stirre, and why should ye stirre-up the Loue, untill it please?

Who is this, that commeth-up out of the wildernesse; that leareth, upon her Beloved? Vnder the apple-tree, I stirred

CHAP. VIII.

O who will giue thee, as to me a brother; Even he that sucked the breasts of my mother:

I would finde thee without, I would kisse And also, I should not despised bee.

I would thee leade, I would thee bring into My mothers house, instruct mee shouldst thou:

I would cause thee to drink, wine mixt with Of my Pomegranate the delightfull-juice.

His left hand, underneath mine head (haue His right hand also, me about imbrace (place)

O daughters of Ierusalem that be, I doe adyring-charge you: why should ye

Awaking-stirre, and why should ye disasse- By-stirring up the Loue, untill it please?

Who's this, that comes-up frō the desert-wast That to her Loved, leaning-cleaveth-fast?

red up; there, thy mother painfully-
brought thee forth; there, she painfully-
brought forth that bare thee. Set me,
as a scale, upon thine heart; as a scale,
upon thine arme; for loue, is strong as
death; zeale, is hard as hell: the coales
thereof are coales of fire, the flame of
Iah. Many waters, can not quench
loue; neither can the floods, drown it:
if a man would giue all the substance of
his house, for loue; for loue; condemning they
would contemne it.

We haue a little sister, and she hath
no breasts: what shall we doe for our
sister, in the day when she shall be spo-
ken of? If shee be a wall; wee will
build upon her, a pallace of silver: and
if she be a dore; we will inclose her,
with board of Cedar. I am a wall,
and my breasts as towres: then was I
in his eyes, as one that findeth peace.

Solomon had a Vineyard, in Baal-
hamon; hee gaue the Vineyard, to
keepers: every man shall bring for the
fruit thereof, a thousand (shekels) of
silver. My vineyard which is mine, is
before me: the thousand to thee, o So-
lomon; and two hundred, to those that
keep the fruits thereof.

Thou that dwellest in the gardens,
the companions attending to thy voice,
cause thou me to heare.

Flee my Beloved, and be thou like
to a Roe, or to a Fawne of the Hartts;
upon, the mountaines of spices.

I stirrd thee up, under the Apple-tree;
Thy mother there with pain-did-bring-forth
thee; (with-smart.

There, she that bare thee did bring-forth-
O set me, as a scale upon thine hart;
Vpon thine arme, (eke set me) as a scale;
For loue, is strong as death; & gealous-zeale,
Is hard as hell: the coales eke of the same
Are coales of fyre, of Iahs consuming-flame.
The many waters, lone they cannot quencl;
Neither the floods, are able it to drench:
If man would all wealth of his house ex-
pend,

For loue; it would be utterly contemn'd.
We haue a sister small, no breasts hath she:
In day when shee is spoke of, what shall wee
Doe for our sister? If she be a wall;
A silver palace, build on her we shall:
And if she be a dore; inclose will wee (tree.
Her round-about, with boards of Cedar-
I am a wall, my breasts as towres likewise:
Then was I as peace-finding in his eyes.
In Baal-hamon, there a Vineyard was
Of Solomons; the Vineyard he did passe-
In-hire to keepers: every man he brings
For fruit thereof, a thousand silverlings.
My vineyard which is mine, fore me re-
maines:

The thousand-to thee, Solomon, pertaines;
Two hundred eke, be the fruit-keepers part.
O thou that dweller in the gardens art,
Vnto thy voice they that companions be
Attending are, to heare it cause thou me.
Flee, my Belov'd, and haue a Roes likenes,
Or a yong Hart; on mountaines of spices.

Annotations.

VV [Ho will giue thee] that is, O if
some would giue thee; or, O
that thou wert: a form of wish

ing often used in the Scripture; see Deut.
5.29, Psal. 14.7. The faithfull here desire
the brother-hood, loue and communion
of

of Christ, for their further comfort, and that they might manifest their loue and obedience unto him.

as a brother] loving affected, conjoynd, familiar and conuersant with me *Brotherhood*, signifieth neere conjunction and confociation, whether by bond of nature, or otherwise by agreement and covenant, *Zach. 11. 14.* Wherefore things without life, coupled together, are called *man and his brother*; or, *Woman and her sister*; *Exod. 25. 20, & 26. 3.* and they that are companions in like estate (though differing in nature) are brethren; as *Iob was a brother to dragons, and a companion to Owles, Iob 30. 29.* and a man in quality, condition or action like an other, is called his *brother, Prov. 18. 9, Gen. 49. 5*: and when Solomon perswadeth his son to affe& loue, and associate himselfe unto Wisdome, hee biddeth him say unto her, *Thou art my sister, Prov. 7. 4.* Although therefore Christ in his humanity was the brother of his people, taking part of the same flesh and blood with them, *Heb. 2. 14.* yet is hee chiefly called our brother, because we are all of one Father by the Spirit of sanctification, *Heb. 2. 11. 12, Mat. 12. 50.* And thus seemeth to be the desire of the godly here, that Christ would vouchsafe to enter into covenant with them, by his Word and Spirit, and to accompany them with his grace, for their mutuall comfort, and fruition each of others loue: that he would shew himselfe as a brother, lovingly affectioned, mercifull and compassionate in their troubles and miseries; as a brother is borne for adversity, *Prov. 17. 17.*

su. king] or, that sucked the breasts of my mother, that is every way most neerly conjoynd, as having both one father and one mother, for so the band or kinned is more neere, then if they had one father onely, as Abraham said, *she is the daughter of my father, but not the daughter of my mother, Gen. 20. 12.* Wherefore the child followed the mother, if she were a free or a bondwomā, the child was likewise, *Exod. 21. 4, Gal. 4. 22. 30.* And be-

tween brethren of the same mother, the affections and loue are most vehement; as Iosephs cariage towards Benjamin manifesteth, *Gen. 43. 29. 30. 34.* The mother here is *Ierusalem* which is above, *Which is the mother of us all*, and signifieth the new Testament or Covenant of grace and freedome, *Gal. 4. 26. 24.* To suck the breasts of this mother, is to participate of her grace and consolations, *Esa. 66. 10. 11, & 60. 16.* and Christ is then said to sucke these breasts, when the Covenant or Testament is by him confirmed and established to and with his people, openly professed, and the communion of graces mutually doth grow. Which communion is figuratiuely signified by eating, drinking, sucking, supping together and the like. *Song. 5. 1, Luke 22. 15. 16, Iob 6. 51, Rev. 3. 20.* The Hebrewes in their Chaldee paraphrase giue this exposition; *In that time, the King Christ shall be revealed unto the Congregation of Israel; and the sonnes of Israel shall say unto him; Come, be thou with us for a brother, and let us goe up to Ierusalem, and we will sucke with thee, the sinnes (or meanings) of the Law, as a sucking child sucketh the breasts of his mother.* It may also be observed, that things are sometimes said to be done unto Christ, which are done unto his people, *Mat. 23. 35. 40, Act. 9. 4. 5, Coloss. 1. 24.* As therefore Christians when they are begotten or converted unto Christ by the Gospell, haue *Christ formed* in them, *Gal. 4. 19.* so when such are nourished with the sincere milke of the Word, (as *1 Pet. 2. 2.*) it may be said that Christ himselfe is nourished in them; for he and his people are one body, and mystically called *Christ, 1 Cor. 12. 12.* Thus the things here spoken of as to be done unto Christ, may bee fulfilled by the begetting, nourishing and cherishing of the elect, when the Covenant of life and peace is made, continued and confirmed among them.

I would find thee without] Her seruent loue and desire of Christs communion and brotherly grace, is here accompanied

with a promise of all carefull and loving duty, acception and obedience on her part. For to *finde him without* (or in the *street*), where the Wisdom of God crieth, and teacheth, *Prov. 1.20, Luke 13.26*, signifieth her ready minde to goe forth to meet him (as the virgins should to the Bridegroom, *Mat. 25. 6.*) and both lovingly and boldly to entertaine and welcome him, by receiving & obeying his Gospell, as the sequel sheweth. See also *Song 3.2.4.*

Would kisse thee] a signe of loue, honour and of obedience; as all are exhorted to *kisse the son*, *Psal. 2.12.* See *Song. 1.2.*

they should not despise me] that is, *men should not*, or, *I should not be despised*; for to this manner of speech often importeth, as is noted on *Gen. 16.4.* Persons are despised or contemned, when either they doe, or are thought to doe, that which is not honest or comely, *Gen. 38.23*, *2 Sam. 6.16*, or, when they misse of their purpose, and are laughed to scorne with contempt, *Esaï. 37.2*. Neither of these should befall her, doing but her duty in seemely & modest sort, and obreyning Christ whom her soule desired. What the state of a people is without Christ, and how subject they are to shame and reproach; the Lord himselfe sheweth in *Esaï. 54. 1.4.6.* But theſe that honour God, he wil honour; and they that despise him, shall be lightly-esteemed, *1 Sam. 2.30*, and if any man serue Christ, him will the Father honour, *Iob. 12. 26.*

Verſ. 2. *I would lead thee*] to weete, with honour and solemnity, with joy and gladnesse: for Kings and great personages are said to be led and brought along, *Esaï. 60. 11*, *Psal. 45. 15. 16.* Here, that which the faithfull desire and receiue of God and of Christ, to be led and to be brought to his holy mountain, *Psal. 43.3*, they promise to doe unto Christ: but the Lord doth it by the light of his Word and Spirit, *Esaï. 63. 14*, *Psal. 143.10*, they doe it unto him, by earnest prayers stirring-up themselves to take hold on him, *Esaï. 64. 1.-7.*

my mothers house] the state of Ecclesia-

sticall policie, and publick assembly, figured by the house or Temple of God in Ierusalem of old, (unto which the Chaldee paraphrase here referreth it,) but is fulfilled in Christian Churches, which are Gods house & temple now, *Heb. 3.6, 2 Cor. 6.16*, especially in that *Ierusalem*, which is *the mother of us all*, *Gal. 4.26.* See *Song. 3.4.*

thou should instruct me] or, *shalt teach*, *shalt learn me*, speaking to Christ, whose instruction she would gladly receiue. Thus also the Greek interpreteth it, *thou shalt teach me*; and the Chaldee, *thou shalt teach me to feare before the Lord*. It may also be referred to the mother aforesaid, she that instructeth her: but the former seemeth most agreeable, and sheweth both her desire, and the end of bringing Christ unto her home, that she might be further taught and builded up by the doctrines of his Gospell. And thus it is prophesied, how in the last daies, many people should say, *Come and let us goe up, to the house of the God of Iakob; and wee will teach us of his wayes, and wee will walke in his pathes* &c., *Esaï. 2.2.3*, *Mic. 4.1.2.*

of spiced wine] wine sweetened with a mixture, or confectiō of spices; such (in the Law) were put into the holy incense, and oile, *Exod. 30.34.35.23.25*, such were also used at the buriall of the dead, *2 Chron. 16.14*, and for banquetting, as this place sheweth.

the iuice] or, *the new-liquor*, the *sweet-wine*, which hath the name of treading or pressing out of the pomegranats or grapes. Hereby she signifieth that the word should not be fruitlesse in her, but that she would honour Christ with her graces, and render unto him such fruits of faith, as should be sweetned and spiced with his own Spirit in her, and wrung out of her by the same, whiles she hath fellowship in his afflictions. For when Christ administreth the comforts of his Word & Spirit, he giveth us wine to drink. *Prov. 9.1.-5*, *Esaï. 55.1.3*, and when we bring forth the fruits of his Spirit, and with them doe glorifie him, and edifie

our brethren; he counteth himselfe refreshed as with wine, and taketh pleasure in his people. See *Song* 4. 10, & 5. 1. This juice and wine, spiced with the trueth, faith, grace, and spirit of the Lord; is contrary to that *cup* in the womans hand full of abominations and filthinesse of her fornication, the heresies, idolatries, and other fruits of the flesh, with which *Wine*, the inhabitants of the earth were made drunk; *Rev.* 17. 2. 4.

Verf. 3. *under mine head*] understand it prayerwise as before, *let it be under*: or, *should be under my head*. The Spouse privy to her own infirmities, and desirous of strength and comfort from Christ; prayeth that she may be susteyned by him, and finde rest to her soule in the feeling of his loue, whose *grace is sufficient* for her, whose *strength is made perfect in Weaknesse*; *2 Cor.* 12. 9. See before in *Song* 2. 6, where the like words are used.

Verf. 4. *I assure you*] or, *I charge you by an oath*. The Spouse here injoying Christ, desireth the continuance of his grace, and chargeth her friends that they should by no meanes, disquiet, provoke or grieve him: as she hath assured them twise before, *Song* 2. 7, & 3. 5. See the annotations there.

Why should yee stirre] that is, *doe not stirre*, for it will not be for your profit: before, it was said, *if yee stirre*, in the like sense; and there (in *Song*. 2. 7, & 3. 5,) *the Roer*, and *Hindes of the field* were mentioned, which are not here.

Verf. 5. *Who is this*] *this woman*. This either implyeth the springing up of a new Church, conducted by Christ through the wilderness of this world: or, if it be understood of the former, it sheweth the admiration of the daughters of Ierusalem, at her increase, strong faith, patience, holy order &c, whiles she followeth and relyeth upon Christ. So before, in *Song*. 3. 6.

the Wilderness] the peoples of this world, out of which the people of God are chosen, and called, *Ezek.* 20. 35, *Iob.* 15. 19. It

signifieth also her former misery, under persecution; or under the bondage of sin and Satan, from which she escapeth by Christ; for the *Wildernesse* was a dry and thirsty land, a land of drought, and of the shadow of death; *Ezek.* 10. 13, *Ier.* 2. 6.

that leaneth] or, *leaning, cleaving to, adjoining, associating her selfe*: it is a word, not elsewhere used in Scripture, and is borrowed from the Arabian language: the Greek translateth it, *confirming*, or *strengthening her selfe*. It signifieth her weaknes in her self, unable to susteyn her steppes: but her strength in Christ her beloved, on whom she leaning by faith, is confirmed against all doubts, feares, dangers, difficulties, tentations, & by her union with him, is made partaker of all grace and comfort; for *he that is ioyned to the Lord, is one Spirit*, *1 Cor.* 6. 17, & is by him made perfect, stablished, strengthened, settled; as *1 Pet.* 5. 10. This grace is foretold by the Prophet, according to Gods first dealing with Israel, when he *put his holy Spirit* within his people, and *led them through the deep, as an horse in the Wilderness*; *they stumbled not. As a beast goeth downe into the valley, the Spirit of the Lord quietly led him: so didst thou lead thy people, to make thy selfe a glorious name*: *Esa.* 63. 11. 13. 14.

I stirred thee up] or, *I raised thee up*. They be the words of the Spouse, speaking againe to her Beloved; vvhom she stirred or rayfed up as out of sleepe, by her earnest prayers, as in *Psal.* 44. 24, *Stirre up, why sleepest thou Lord?* And they that giue themselves to prayer, are said also to *stirre up* themselves, *Esa.* 64. 7. This rayfing up, was *under the Apple-tree*, the tree of life and grace, whose shadow and fruit had been delightfull and sweet unto her; and to vvhich tree, Christ himselfe was likened, *Song.* 2. 3. So she by faith taking hold on the Covenant of grace and promises of life in Christ, called on his name in her troubles and sorowes, and stirred him up for her helpe and comfort.

there] under the Appletree, the faith & hope

hope of salvation and life.

thy mother] the faithfull company, or the primitive Church, who brought forth Christ into the world, by preaching, professing, practising and suffering for his Gospell.

painfully-brought thee forth] travelled of thee with sorrow. The bringing forth of Christ into the world, by the preaching and witnessing of the Gospell, (that the child might be borne unto us, *Esa.* 9. 6,) is set forth by the similitude of a woman in her painful travel, *Rev.* 12. 1. 2, *Gal.* 4. 19. For as child-birth is accompanied with many pangs and sorrowes, like bands that constrict forceably: so is the bringing forth of Christ into the hearts and mindes of men, that they may beleue in him, performed with much labour, sorrow and difficulty; *In much patience, in afflictions, in necessities, in distresses, in stripes in imprisonments, in tossings to and fro, in labours, in watchings, in fastings* &c. *2 Cor.* 6. 4. 5, & 4. 8. 11. Wherefore the Church signifying her sorrowes, for the deliverance and salvation of her children, saith, *Like as a Woman with child that draweth neere the time of her delivery, is in paine, cryeth out in her pangs; so haue wee bene in thy sight O Lord. We haue bene with child, we haue been in paine, we haue as it were brought forth sinde; we haue not brought any deliverance in the earth, &c.* *Esa.* 26. 17. 18.

Verf. 6. *Set me*] or, *Put me as a seale upon thine heart.* The Spouse desireth of Christ, assurance and confirmation of his loue towards her; that she may be græved as the engraving of a seal or signet, upon his heart. This hath reference to the high Priest of old, who having the names of the twelve Tribes of Israel, graven upon twelve precious stones, like the engravings of a signet (or seale) is said to beare the names of the sonnes of Israel, in the Breast-plate of judgement upon his heart; for a memoriall before the Lord continually; *Exod.* 28. 21. 29. So she desireth Christ to be her mercifull and faithfull high Priest,

in things pertaining to God, *Heb.* 3. 17, that he would haue a continuall care of her salvation, mindfull of her him selfe, and making a memoriall of her before God his Father; and that this affection of loue, might not vanish away, but be as a deep impression in his heart for ever. For a seale is used for rarifying and confirming that which is spoken, that it may not be disapulled, *Neb.* 9. 38, *Rom.* 4. 11. And this God signified to Zerubbabel saying, *I will set thee as a seale; for I haue chosen thee; Hag.* 2. 23, and againe it is said, *The foundation of God standeth sure, having this seale; the Lord knoweth them that are his: 2 Tim.* 2. 19.

a seale upon thine arme] The high Priest bare the names of the Tribes, not onely upon his heart; but the same names hee also bare (ingraven like a seale) upon his shoulders before the Lord for a memoriall, *Exod.* 28. 11. 12. And the Lord promising the daughter of Sion, that he would not forget her to haue compassion on her, saith: *Behold I haue graven thee upon the palmes of my hands; thy walls are continually before me, Esa.* 49. 15. 16. But as the heart signifieth inward loue, so the arme of Christ signifieth his outward manifestation of loue, by helping, bearing and supporting her in all her infirmities, through his power: wherefore it is said, *Thou redeemest thy people with the arme, Psal.* 77. 16; and, *thou hast scattered thine enemies, with the arme of thy strength, Psal.* 89. 11: and unto Ierusalem he saith, *Behold the Lord will come with strong (hand) and his arme shall rule for him: Hee will feed his flock like a shepheard, he will gather the Lambs with his arme, and carry them in his bosome. Esa.* 40. 10. 11.

loue is strong as death] as death is strong, and overcometh the strongest man, *Esa.* 89. 48, so the loue which I beare towards thee, desiring to be united unto thee, is a strong affection which cannot be subdued in me by any trouble or temptation.

Zeale] or, *zealousie*: zeale is loue inflamed and fervent: and is used sometime

in the good part, as *Iob. 2. 17*, sometime in the evill, called *bitter zeale* (or *envying*) *Iam. 3. 14*, so is *gealouſie*, *2 Cor. 11. 2*. Here it ſeemeth to be meant of godly zeale, or *gealouſie*, wherewith her heart was alſo affected towards Chriſt.

hard as bell] cruell, ſierce and inexorable, as is *bell* it ſelfe, that is, the *grave* or ſtate of death, whereof ſee the notes on *Gen. 37. 35*, that as death and the *grave* devoureth all, ſo loue and *gealous-zeale* conſumeth and eateth up, not ſparing: for the loue of Chriſt conſtreyneth, *2 Cor. 5. 14*, and the zeale for his glory, eateth up the godly, *Pſal. 69. 9*.

the coales] the ſierie coales, arrowes, or ſierie darts: properly the word ſignifieth that which ſieth and burneth; and is applied ſometimes to plagues and judgments, *Deut. 32. 24*. ſometimes to arrowes, *Pſal. 76. 3*, here, to burning coales or darts of loue, that pierce and inflame the heart, and cannot be quenched.

flame of Iah] the conſuming flame of God: *Shalhebeth Iah*, noteth a vehement or conſuming flame of Iah (the Lord:) as the piercing and devouring lightning: but meaneth the fire of his Spirit, which is compared unto fire, *Mat. 3. 11*, for the power and efficacie thereof in the hearts of the children of God.

Verſ. 7. *many Waters*] By *Waters* and *floods* are often meant, afflictions, troubles, warres, perſecutions, tentations, wherewith the faith, loue, patience of Chriſts people are exerciſed and tried; *Pſal. 69. 2*, *Eſai. 8. 7. 8*, & *59. 19*, *Dan. 9. 25*, & *11. 22*. So here is ſignified that the loue of Chriſt wherewith the mindes of his people are inflamed, is ſuch, as cannot be quenched with any calamities. And thus it is ſaid, *Who ſhall ſeparate us from the loue of Chriſt? ſhall tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or perill, or ſword? (as it is written, for thy ſake we are killed all the day long, we are accounted as ſheep of ſlaughter:)* nay in all theſe things we are more then conquerours, through him that loved us. For I am perſwaded that

neither death nor life, nor Angels, nor Principallities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the loue of God, which is in Chriſt Ieſus our Lord, *Rom. 8. 35. - 39*.

all the ſubſtance] or, all the riches (*wealth*) as ſilver, gold &c. that is in his houſe.

contemning they would contemne it] that is, it would utterly (or altogether) be contemned; or, hee would wholly be contemned. As the loue between Chriſt and his Church can not be ſeparated, being united by the Holy Ghoſt: ſo neither can loue, nor other grace of God be bought for money, but is the free gift of God beſtowed on whom he pleaſeth: *Aſt. 8. 18. 19. 20*, *Rom. 9. 11. - 16*. So *Wiſedome* cannot be gotten for gold, neither ſhall ſilver be weighed for the price thereof, &c, *Iob. 28. 15. - 19*, *Prov. 8. 11. 19*.

Verſ. 8. *We haue a little ſiſter*] The godly here conſult about a new Church ariſing, whom they call a ſiſter, in reſpect of the unitie of faith; *little* (or *ſmall*) as being young, newly converted, and nothing popelous; *without breſt*, as having yet no ſtabliſhed miniſterie, (for ſuch is the ſtate of Churches in their beginning, as appeareth by *Aſt. 14. 23. Tit. 1. 5*.) ſo that her children could not ſuck out the ſincere milk of the word, and be ſatisfied with the breſts of her conſolations, *1. Pet. 2. 2*, *Eſai. 66. 11*, for ſhe was not yet come to the eſtate of Iſrael whoſe *breſts* were *faſhioned*, and the Lord entred into covenant with her, and ſhe became his, *Ezek. 16. 7. 8*.

When ſhe ſhall be ſpoken of] or, *wherein ſpeech ſhall be of her*: when the fame of her calling and converſion ſhall come a broad, what furtherance ſhall we yeild, to increaſe, ſetle, ſtabliſh her in the truth. This ſheweth the duty of loue from one church to another, in communicating their graces each to other, and praying one for another. See an example in *Aſt. 11. 19. 21. 23*. This *H-brew* phraſe of *ſpeech to be had of her* (or *in her*,) may be under-

understood two waies, *for or against her*: for her, when treatie shall be of her espousals unto Christ; thus *David sent and spake of* (or *with Abigail, to take her to him to wife*, 1.Sam.25.39. against her, as the people *spake against God*, and *against Moses*, Num.21.5. and *Princes speak against me*, Psal.119.23. For no sooner doe a people turne to the Lord, but the wicked doe oppose in word and vwork. And thus the Hebrewes in their Chaldee Paraphrase expound it here, *What shall we doe for our sister, in the day when the nations shall speak to goe up against her, unto warre?*

Verf.9. *If she be a wall*] The answer to the thing proposed, made (as some think) by Christ, to which the Chaldee paraphrast agreeth, saying, *Michael the Prince of Israel will say*: or, by other her sister churches, desirous to procure her good.

a Wall] that is, strong & well grounded in the truth; and so become a citie, which is often described by walles, gates, barrs &c, 2.Chron.8.5. & 14.7. Rev.21.12. Spiritually it meaneth her faith and hope of salvation in Christ, grounded on the doctrine of the twelue tribes of Israel, and twelue Apostles of Christ Rev.21.14.19: as, *Thou shalt call thy Walles salvation*, Esai.66.18. & *We haue a strong city, salvation will God appoint for walles and bulwarks*, Esai.26.1. Moreover, when God signified the strength and courage of his prophet against their enemies, he saith, *I will make thee unto this people, a fenced brazen Wall*; and *they shall fight against thee, but shall not preuaile*, Ier.15.20.

we will build] Here, by *we*, may be implied the Trinitie in the Godhead, as Gen.1.26, Song.1.11. or, *we* may mean Christ inwardly and effectually by his grace, and his people (her sisters) outwardly and ministerially by the word of the Gospell. *a pallas*] or, *a castle, a tower*, a faire and orderly building; such as were wont oftentimes to be set on strong walles of cities: and this being of *silver*, noteth the puritie, excellencie and durableness of

this pallas, adorned with the graces of Gods word and Spirit, that so she might be builded *for an habitation of God therow the Spirit*, Ephe.2.22. and be able to resist the forces of her enemies.

and if she be a dore] if she goe forward in the faith & practise of the gospell, that she be not onely built up as a wal, but as a gate & dore, fully edified; as at the repairing of Ierusalem, when they sanctified the gates, and set up the dores of it, Neh.3. which gates, dores, barrs &c, were for the safeguard of the inhabitants, and shewed their care to resist and keep out the enemies, (as appeareth by the contrary in Ier.49.31.) as also to open, *that the righteous nation which keepeth the truths may enter in*, Esai.26.2, Psalm.118.20. Therefore Angels are at the gates of the heavenly Citie, to conduct Gods people into it, Rev.21.12.27, & 22.14.

we will inclose her] or, *we will fence her about*, with board of Cedar; which is faire, strong and durable, and of sweet flavour: of such the Temple was builded, 1.King.6.15.--18.

Verf.10. *I am a Wall*] or, *I became a wall*; that is, I grevv up and vvexed strong in the faith and loue of Christ. The litle sister sheweth her readinesse to receiue and increase in the doctrine of the gospell.

my breasts as to wers] my breasts are fashioned, Ezek.16.7. the ministerie of the vvord established in me, to nourish up children unto Christ. The similitude of *to wers*, noteth also the strength pover and glorie of the administration of the gospell: and the open preaching of it out of pulpits or high places, that all may heare. For *Migdal*, a *to wre*, is used for a pulpit, in Neh.8.4.

in his cies] in Christs sight. *findeth peace*] We all in our naturall corruption are enemies to God, Rom.5.10. but being justified by faith, *We haue peace with God, through our Lord Iesus Christ*, Rom.5.1. for the work of righteousnessse is peace, and the effect of righteousnessse, quietnesse

rest and assurance for ever, *Isai.* 32. 17, and this peace is enjoyed by the Holy Ghost, *Rom* 8. 6. 9, and it is opposed to all the troubles, tentations, persecutions & afflictions in this life & world, *1. b.* 16. 33, and is that which guardeth our hearts and minds, *through Christ Jesus*, *Phil.* 4. 7.

Verf. 11 *Solomon had a Vineyard &c*]

These words may be understood as spoken by Christ, or by his Spouse forementioned. If by Christ, then it is a comparison between Solomon with his vineyard, and Christ with his. That Solomon (as his father David, *1 Chron.* 27. 17.) could not himself look to his Vineyards, but appointed officers to look unto them, who yielded him a yearly tribute, and had themselves a part of the profit for their labour: but Christ (who is always with his Church, *Mat* 28. 20 and *dwelleth in the midst of the seven golden candlesticks*, *Rev.* 2. 1) looketh to his Vineyard himself, that unto him all the fruit and benefit thereof belongeth alone. If it be spoken by his Spouse (which I rather incline unto,) then it sheweth a greater care and diligence in her now than in former times, when she confessed, that she kept not the Vineyard which was hers; that is, which was committed to her custodie, *Song.* 1. 5. So by Solomon she meaneth Christ, by the Vineyard, his church in general; for the house of Israel was the Lords Vineyard, *Esa.* 5. 7.

Baalhamon] that is by interpretation, the master (or owner) of a multitude; meaning hereby cyther the world, among the multitudes whereof Christ hath his Church; or in respect of the much fruit which it yielded unto God, or should yield, being situate in a fertile place, which he had blessed with his grace; such as in *Esa.* 5. 1. is called the borne of the son of olive, that is, a very fruitful hill.

he gave the Vineyard] that is, he let it out, in farme; as it is said, *There was a certain householder, who planted a vineyard &c. and let it out to husbandmen, and went into a far country: Mat.* 21. 33. Thus the Apostle

saith to the Church of Corinth, *We are labourers together with God, ye are Gods husbandrie*, *1. Cor.* 3. 9.

a thousand shekels of silver] or, *a thousand silverlings*, meaning silver shekels: signifying hereby the great fertilitye of this Vineyard, that afforded so much to the owner, besides the labourers reward. So in *Esa.* 7. 23. threatening to make the most fruitful place desolate, he saith, *Where there were a thousand vines, at a thousand silverlings (or silver shekels) it shall be for briars and thornes.*

Verf. 12 *My vineyard which is mine*] that is, understanding it to be spoken by the Spouse, as in *Song.* 1. 6.) which is committed to my care and keeping.

is before me] that is, I always look unto it, care for it, and am diligent to manure and dresse it. As, *all his judgements were before me; and his statutes I departed not from them; 2 Sam.* 22. 23.

to thee O Solomon] that is, thou shalt have thy full due for the fruit of thy vineyard, which is a 1000 silverlings, *1. 1.* See *Matth* 21. 41.

200 to thee thou shalt keep the fruit] that is, thy labourers shall receive also according to the agreement, every one for his work: see *Mat* 20. 1. 2, &c. So the Apostle saith, *Every man shall receive his own reward, according to his owne labour; 1 Cor.* 3. 8.

Verf. 13. *Thou that dwellest*] or, *O inhabitresse*: Christ speaketh to his Spouse, dwelling in the gardens, that is, in the Churches; teaching her continuall duty, both to her neighbours, in constant witnessing of the truth; and to himselfe, in prayer and thanksgiving.

the companions attending] or, *doe attend to thy voice* By companions, he seemeth to meane her fellow Christians, partakers of the same faith, spirit and grace; *2 Pet.* 1. 1. By voice he understandeth the doctrine of the Church, whereunto all ought to attend.

cause thou me to hear] to weete, thy voice; as he expressed before; in *Song.* 2. 14. *Let me heare thy voice*; that is, thy prayers,

praises, and thanksgivings: teaching her to call upon and to serue him continually. Or, *cause to heare me*, that is, preach me to thy companions that attend to thy voice; let thy doctrines be my Gospell, not mens traditions. These are the two maine and permanent duties of all Gods Churches; that their doctrine be the true and uncorrupt word of Christ; and their prayers and service bee directed to him alone, who is ready to heare and help in all time of need. To these two, *prayer and the Ministry of the Word*, the Apostles gaue themselves continually, *Act 6.4.*

4 Vers. 1. *Flee my Beloved*] The prayer of the Spouse unto Christ, desiring the end of his Kingdome in this world, where he with his people are persecuted and afflicted; and the translating thereof into the highest heavens. For Christ now reigneth in the midst of his enemies, *Psal. 110.2.* and so must reigne, till he hath put all enemies under his feet: and at the end he shall deliver up the Kingdom to God, even the Father, *1 Cor. 15. 24. 25.* Then the dead in Christ arising first, they also that liue and remaine, shalbe caught up together with them in the clouds, to meet the Lord in the ayre; and so shall we ever be with the Lord, *1 Thess. 4. 16. 17.* This day shee desireth with speed: for though it be usually called the day of Christs comming (or appearing,) yet because he shall not come here to remaine, but to cary his elect away out of this world, she useth the word *Flee*, or *Depart away*. The Hebrewes in their Chaldee paraphrast, though they apply not this to the end of the world, yet so speak as beleeving that Christ should ascend into heaven & from thence succor his church on earth; saying: *At that time shal the Elders of the Congrega-*

tion of Israel say, Flee thou o my Beloved, the Lord of the World, from this unclean earth, and let thy Majesty dwell in the highest heavens: and in time of tribulation When wee shall pray before thee, be like a Roe &c, or like a Fawne of the Harts, which when it fleeth, looketh behind it; so look thou upon us, and haue respect to our tribulation and our affliction from the highest heavens, untill the time that thou shalt take pleasure in us, and redeeme us, and bring us unto the mountaine of Ierusalem; and there the Priests shall burne before thee, the incense of sweet-spices.

be thou like] or, *liken (resemble) thy selfe to a Roe*; that is, be swift and make haft to flee away: see the notes on *Song. 2.9. 17. fawn of the Harts*] that is, a yong Hart.

on the mountaines of spices] This referred to the Roe or Hart, sheweth that they used to flee for their succour to mountaines where spices grew; as in *Song. 2. 17*, she mentioned *the mountaines of Betber*. Or, referring it to Christ himselfe, it may meane the very heavens, called mountaines of Spices, for the heighth and pleasures which are there at the right hand of God for ever. And it may be interpreted, *O thou that art on the mountaines of spices*, that is, in heaven; as *Hosanna in the highest*, *Matt. 21.9.* that is, thou which art in the highest heavens. Thus as this Song began with desire of Christs first comming to kisse her with *the kisses of his mouth*, by preaching his Gospell: so it endeth with desire of his second comming, to remove his Church out of all misery, into the place of endlesse and incomprehensible glorie. And *the Spirit and the Bride say, Come; and let him that beareth, say, Come*: and Christ himselfe saith, *Surely, I come quickly, Amen; Even so, Come Lord Iesus. Rev. 22. 17. 20.*

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